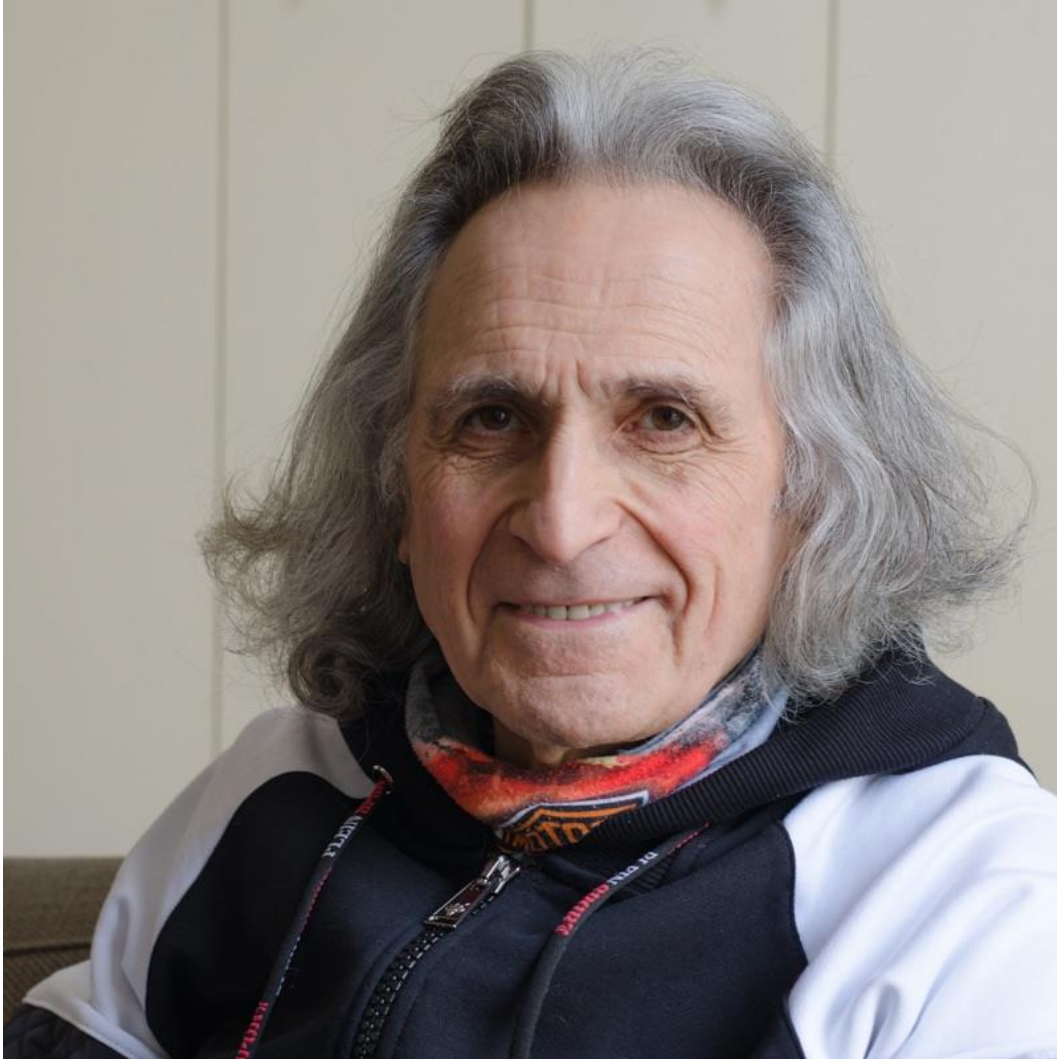


Rabbi Michael-ben-Pesach Portnaar

# ARTICLES



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BY

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### **13 SPIRITUAL PRINCIPLES OF FAITH:**

1. I believe with perfect faith that the Creator, blessed be His name, creates all the creatures and works of creation and manages them. He alone did, does and will do all that is to be done.
2. I believe with perfect faith that the Creator, blessed be His name, is one and that there is no unity, like His unity. And He was, is and will be one our Creator.
3. I believe with perfect faith that the Creator, blessed be His name, is incorporeal; that he cannot be imagined in any form and that he had no similarity at all.
4. I believe with perfect faith that the Creator, blessed be His Name, is the first and the last. And His Son Yeshua is the Saviour of mankind: the first and the last!
5. I believe with perfect faith that to the Creator, blessed be His name, one should pray and not to one else should be prayed.
6. I believe with perfect faith that the words of the prophets are true, and that only the words of one Prophet - Yeshua - give strength of salvation!
7. I believe with perfect faith that the prophecy of Moshe, our teacher, peace be upon him, was true, and that the Prophet who preceded Moshe and all the others, was and is the greatest one Prophet Yeshua.
8. I believe with perfect faith that the entire Torah, which is now in our hands, was given to Moshe, our master, peace be upon him, through Yeshua.
9. I believe with perfect faith that this Torah will not be changed, and that therein is hidden the Spiritual Torah of the world Atzilut – the Torah of the complete teachings of Salvation, and that there will not be another Torah from the Creator, blessed be His name.
10. I believe with perfect faith that the Creator, blessed be His name, knows all human deeds and all of their thoughts, as it is written: "He Who creates all their hearts, and penetrating all their deeds!"
11. I believe with perfect faith that the Creator, blessed be His name, do good to those who keep His commandments, and that He is slow to anger to those who transgress His commandments.
12. I believe with perfect faith in the coming of the Messiah, that it would be the second coming of Yeshua! And despite the fact that He slows to come because of our malfunctions, I will inexorably work on myself in anticipation of His coming every day!
13. I believe with perfect faith that there will be a resurrection of the dead at a time when will be issued a decree from the Creator, blessed be His name, and the memory of Him and His Son Yeshua will abide forever.

## ABOUT "SAINTS"

How the Jews pretend to have 'holy Jews' (let along the even much worse pretending of having 'saints' among the other nations of the world"? Even Shlomo Ha-meleh, the King Solomon, said in "Proverbs": "There is no righteous man on earth who would do good and never sin".

And only one Jew - Yeshua - never sinned! Because, that what Solomon said, does not apply to Him! Solomon did say 'on earth' - in this world, while Yeshua does not belong to 'this world', He is not a descendent of ZoN, but of the Binah.

Therefore, only through Yeshua you can penetrate in those states, in which you committed sins against yourself, connecting yourself with the only One who did not sin. All the rest, including all so called terrestrial "saints" of all nations of the world without exception, have sinned!

Read in the Torah the story of Moshe: he struck the rock instead of speaking to the rock, as Hashem commended him to do. The higher spiritual level of a person, the more responsibility he bears before the Creator. In the eyes of the crowd, one can look like a saint, but in the 'eyes of the Lord' there were not and will never be any saints on earth!

There was no man ever, who did not sin here in this world... except Yeshua. And do not think that it was His personal achievement: His soul descended from such a grand height (the general highest Binah of the Creation - the fully wish to give without any spot of willing to receive!) that sin is not at all in His nature.

## **“AND A MAN’S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD”**

*“Do not think that I came to bring peace on earth; I did not come to bring peace, but a sword, For I came to set a man against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies WILL BE the members of his household”.*

*Does this mean that there the causal link must be broken? ‘Father’ is the reason, ‘the Son’ is a consequence?”*

No! Each kabbalistic concept should be applied in accordance with the spiritual ties, not just mechanically! Here Yeshua indicates that He came to LIBERATE a human being from his animal "relations" with a man of flesh and blood. And there Yeshua emphasises the most powerful terrestrial link, that separates a man from the Truth and the Eternal life: namely that of his close relatives!

With this “EVIL” of the encompassing ANIMAL "love" of the people of Israel for their family members fought in the wilderness Moses... And what happened then? After Moshe was gone they left the Creator and returned to the bosom of their families. And they did not change up till this day!. In them remains only the unshakable belief IN FAMILY!

In the Torah, there is such a fragment: when Moshe gathered the most prominent men of Israel to let them know the important news, then, after the end of his speech to them, the Torah says, "And they all went back TO THEIR WIVES, while Moshe continued to stand before the face of God"!

That what failed Moshe in the Covenant of flesh, now, with the advent of Yeshua and His Covenant of spirit, became INEVITABLE! It is I-M-P-O-S-S-I-B-L-E to come to Yeshua (and through Him to His Father!) other than LEAVING ones own family, relatives, mother, father, son, daughter, e.t.c.! This is spiritual and does not mean that they must be actually "quit".

**"AND YOU SHALL LOVE HAVAYA" H, YOUR ELOKIM, WITH ALL YOUR HEART AND ALL YOUR NEFESH AND ALL YOUR STRENGTH"**

*What means implementation in practice of the learned? If we say that all human emotions, desires, etc. have no relation to the spiritual, then where to seek the place to implement in practice? After all, said in TES, that kabbalistic sources do not narrate one word about our world. And it was also said, that the only thing worth requesting is "the eye to see". That is, any discussions of the subject, they are useless and false, until the moment you actually "behold". And before this is it possible to implement it in practice? Is not the study necessary for the formulation of the intention, the aim, for the accumulation of sufficient potential, to raise Ma"N?*

Yes, in TES was said that kabbalistic sources do not speak one word of our world. But what does this mean in regard to individual spiritual work?

- This means, that all CORRECTIONS (tikunim) take place ONLY in the SPIRITUAL component of "nature", and the remaining three material natures, that are in a person - they in themselves are UNCORRECTABLE. That is, they are not amendable by direct correction (as naively assume all religions, humanitarians, etc., thinking, that a person is in the condition and is even obligated to correct his or hers natural character. This is nonsense, inspired by their intellectual conclusions or religious views - that is to say: the desired is imagined by them and appears to them as reality! In reality it is a perversion of the Creator's true reality, refraction of the truth, because He created the human being differently than all of their world-views and religious fairy-tales.

No, correcting the person's character is ABSOLUTELY IMPOSSIBLE... and is not required. After all, the whole material component of man is taken from the system of impure strengths. Of course there is a hierarchy of levels of material "impurity": from the physical (the coarsest) to the psychological (with the thinnest [subtlest] impurity).

The material body of a person is absolutely impure. His higher material component - emotional - is relatively less impure (and therefore you see, that even the staunchest of criminals can, at times, experience some "good" emotions, while their material body ALWAYS desires only mischief! And the highest material component - psychological - even less (compared to the other two) impure. Thus, even the most pronounced evildoers manifest at times the condition of "good soul". And all because the thinning of nature is observed namely in the material nature of a person: in her three lower components.

And therefore, I repeat, there is absolutely no point in trying to "correct" your character, your particular, individual ways of manifesting emotions and psyche! After all, these are all initially inherent in the very nature of each person at birth: the specific (and unchanging in a given incarnation!) combination of 4 simple elements that are in him (esh/fire, ruach/air, mayim/water and afar/earth).

And we know...we must believe that a person at birth is given THE MOST OPTIMAL material body (with all of the components)... optimal namely for successfully correcting his SPIRITUAL PART in a given incarnation - that, for the sake of which she, the soul, descends into this world into a body of a newborn.

However, this in no way means that in a person these two general components - material and spiritual - co-exist WITHOUT mutually INFLUENCING each other. Having sinned, violating the Torah, you bring your soul to be blemished, "polluted", instead of her correction. For if you sinned with your body in action (for instance, committed a forbidden sexual act, got drunk, stoned or exhausted your body in any destructive way), through that very act you have led yourself into a weakening of the strength of the soul's counteraction to the sitra achra... And if you looked at someone's wife (or husband etc.) with desire, then you harm your soul and your emotional component and so on.

And regarding this says the Torah:

**וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ**

**And you shall love Havaya'h, your Elokim, with ALL your heart and ALL your nefesh and ALL your strength.**

Enclosed in this verse are all the constituent components, all four "natures of a person:

1) **בְּכָל לִבְבְּךָ With all your heart** - "heart" - this is ruach of the soul.

2) **וּבְכָל נַפְשְׁךָ and with all your nefesh** - this is the nefesh of the soul

Both components of the soul (nefesh and ruach) relate to the sphere of individual work of the correction of the soul (because the innermost component neshamah is not required to "correct" in a direct way).

3) **וּבְכָל מְאֹדְךָ and with all your strength.** "U-ve-chol m'odecha" - and all your strength includes all of your material substance!

That is, at the correction of your spiritual component - your soul - grab as well the remaining components of your material existence (=all vectors of strengths without exceptions must raise upwards!)

This is indicated to us threefold by "b'chol" – with all! There is a deep indication in the very word "b'chol": his gematria is 52=BoN - i.e., obligated to love the Creator down to malchut - from beginning to end, not leaving any of your being to remain uninvolved in your single aspiration for affinity of form (congruence of properties) with your Unified Maker.



## **ANY GROUP-FORMING IS DESTRUCTIVE!**

Look, all what the so called disciples of Yeshua did, they did it not in the name of Yeshua, but in order to form a group that would eventually rule over the world. Yeshua didn't ask them to form any group or Church as they called it. Yeshua asked them solely to 'SPREAD THE GOOD NEWS' about the coming of the Kingdom of Heaven in THE HEART of EVERY PERSON WITHOUT EXCEPTION!

First to a Jew because he represents the wish to give. And then to a non-Jew, because he is a product of the wish of receive for himself. Now, if a person accepts this Teachings of the Kingdom of Heaven, all the wonders will be revealed to him.

The 'wonders' mean that then all the inner darkness, unclean power, klipot etc. would leave this person! But these disciples went from Him out to gain power over the world by forming a group (church). Therefore the worldly leaders were anxious of this new RELIGIOUS group power and therefore just killed them one by one as competitors!

Look at any 'spiritual' group that pretends to bring 'LIGHT' to their gang. They all strive for money and power in this world. "We are the world kli!". "We will found the state of Kabbalah and so we will rule over the world" - you know this slogan! "We are the chosen ones", that means - we will get all the world in our hands (spiritually, financially, intellectually, scientifically etc.).

However, the divine PROTECTION from above is provided ONLY to an Individual and not to any group at all! This is because our Father in Heaven listens ONLY to the HART OF A SINGLE PERSON. Only this direct relation exists between the Higher and a man. That's why all His 'disciples' were slaughtered one by one. The same story is with Jewish religious groups: they separated themselves from all other 'nations of the world': from outside as well as within themselves!

And that COULD NOT COME from above but was instead the earthly will of the gang of rabbi's who desired only to rule over this nation and indirectly... over the whole world! That's why entire religious Jewish population of villages were slaughtered by Romans, when they were sitting and doing nothing during their shabbats that they 'fulfilled' OUTSIDE as a group with 'hands and feet'.

However, the DIVINE goal of EVERY SINGLE JEW is aimed to spread the Teachings of the INDIVIDUAL salvation of the soul first to himself and then to all the nations of the world instead of nationally and religiously separating themselves from the rest of the world.

That's why also Jews were not PROTECTED, are not PROTECTED at all up till now and will be not PROTECTED as long as they do not respond to the call of their Father in Heaven to fulfil their unique destined task.

And NO ONE JEW will be PROTECTED by his Father without a prior connection to the power of Yeshua in himself.

All this wisdom and much more I've got from the Lurian Kabbalah that was given to the ONLY one great spiritual chain of passing the light: Father-Yeshua-Moshe-Shimon bar Yochai-Ari and then will come the Mashiach.

The State of Israel doesn't provide ANY PROTECTION where I'm speaking about! It is a kind of an OUTER groups protection which is only T-E-M-P-O-R-A-R-I-L-Y!!! For NO ONE group protection is FROM ABOVE to withstand the time!

The first 2 Temples in Jerusalem were NOT PROTECTED because, as we learn in the book Zohar, both of them were not the Temples from above - not spiritual ones - not from the hand of G'D but solely an architectural masterpiece of HUMAN hands. Look at the history: how many times the land of Israel was occupied by other nations!

And what are some 65 years of a state of Israel in the run of the entire history of the mankind?! - Nothing! And this is because ONLY the inner PROTECTION of Israel really protects: the inner protection of every single Jew and a non-Jew living in the state of Israel!

Baal haSulam, writing that 'We were given the land again in order to fulfill our role to bring Kabbalah unto the nations' meant exactly what I tell you: through the individual spiritual work of every single Jew instead of all kinds of the groups comedy of their gang of rabbi's including groups kabbalists.

Look how CHILDISH they try to 'separate themselves' from Palestines - they build a wall! This comes because within Israelites lies 'a wall' between them and the 'nations of the world' who are all an equal with Jews constructive part of the creation - children of their Father in Heaven!

Should this 'wall-making' withstand the time? - Forget it! Instead of such a behaviour in vain to 'protect' the state of Israel, every single Jew needs to find a 'Palestine' within himself (as I had to find a 'biker' within myself)! There is no way to escape from this demand of our Father in Heaven to get real PROTECTION that withstands the time...

## **BRIT HADASHA – THE NEW COVENANT “IN THE SPIRIT”**

We will learn of Yeshua's teachings from the original letters of the Holy language. Yeshua and his disciples spoke the Holy language and Aramaic. Study of the source in the Holy language also enlightens the translations into other languages. In these lessons we delve into the laws of Malchut Shamayim, the Kingdom of Heaven, and learn how to gain entry there. This is our goal: to live more correctly, step by step, creating a place in us, corresponding to the laws of the Kingdom of Heaven here on earth. This in itself will bring salvation. All the laws given in the Torah are Holy, but as the rabbis interpreted them, adapting them to fit the needs of the people – this carries no power of salvation. The laws of the rabbis, the Jewish religion, are not the subject of our study. ישוע “Yeshua” also did not engage in this. Yeshua came to elevate man, not to - God forbid, degrade the divine, deteriorating it to a socially-desired earthly level. For all these are only variations of the desire to receive for oneself. Man, as HaShem sees it, can and must come to his salvation, to his highest level of completeness. Though, not in the way that man desires, for man does not know what is necessary to achieve spiritual salvation. Man, always wants to be content with who he is. We have already talked about the essence of what the Old Testament means and what the New Covenant means. The word ‘Covenant’ in the Holy language is “Brit”. ‘Old Testament’ is ‘old Covenant’, Brit Basar Kodesh, Covenant of the Holy flesh – union of the flesh. Be careful: if you do not understand this, you will not understand what is spiritual salvation! It's the deepest secret, the deepest to understand... and yet not hard. HaShem's alliance with the Jewish people is a pact with the flesh. The pact with the forefather Abraham, Brit Mila, circumcision is the coming to see HaShem through the flesh. Without the Covenant of the flesh, it was impossible to connect with the Creator by conformity of attributes. Flesh is “Basar”, literally ‘meat’ and this is, strictly speaking, the Sefira of Yesod. There is a principle: mi-besari echeze Eloka, from my meat will see the divine. And so, in the Torah is given so much attention to ‘meat’. In Jewish laws of Judaism all revolve around the washing of hands, the flesh, in the smallest details, right down to how to behave in the toilet. For example, not to show my private parts more than two fingers back and such material things. All this is purely sensual, material imagery in order that in the future comes a spiritually mature Covenant, which HaShem wishes to conclude in the second phase of the disclosure of His plan of creation. It is known from Kabbalah, you first need to make the Kelim, that is, the training is required, then light can come in.

Moshe says in the last book of the Torah: after me another prophet will come, listen to him. But they did not listen to Moshe and remained ‘stuck’ in the Covenant of “meat”. If you listen to this 1000 times and you let it get inside you, you'll hear what I have to say. I spent thousands of nights when I couldn't sleep a wink...and couldn't find an answer. First Covenant there was a pact in the meat, that was made with the Jews. Moshe said that after him another prophet will come, which means that he will appear after him – and that the Jews must listen to him. And then came ישוע “Yeshua” and what Covenant did he bring? The Brit Hadasha., a new Covenant the Union in Spirit. ‘Old Covenant’ was meat, and ‘New Covenant’ was spirit. What do I care of the body, what do I care about the meat...in the second phase it absolutely does not play any role! ישוע “Yeshua” came here to announce that it is time for the Covenant in Spirit. ‘Union in spirit’...what do I have to with my meat? I have to keep it clean, of course, but the rest...Everyone must now, according to the Covenant in Spirit, drill the meat with the Holy spirit. Only that brings salvation, not a Union with meat – after all, it is not enough, it was only the first phase, the first, preparatory pact with HaShem, but not the final one.

Maturity comes only with the acceptance of the “Covenant in Spirit”! The Jews at the time accepted the Union in the meat and then it had a revolutionary, a world-transforming meaning, for the rest of the world did not know the Creator then, the world was then without God, only a pagan existence. The Jews were the first to accept the Creator by meat. It was a wonderful act and because of it, mercy descended on them. But that's not enough. And so, in the second phase came the Covenant in Spirit. And this time the new Covenant came for the whole world: first of all, for Jews, but also for non-Jews. The Jews say, ‘we have the laws of Moshe’, and Moshe indicates to them Yeshua. But they did not accept Yeshua. What is for Jews divine? It is Light. The Creator, who has no body, has nothing to do with matter and is transient. They see the Creator as a light in themselves, that is, not clothed in the Kelim. This is what they see: ‘we are meat, and the Creator is light.’ When you are in Judaism, you always feel that the Creator helps us, takes care of us...But you always feel like you belong to the masses, I mean. ‘WE are the Jewish people.’ Why is that? For virtually none of them dare to say ‘the Creator has with me something individual, something intimate.’ Why not? For they see the Creator as immaterial, only as the upper light. While they themselves are only meat - just the opposite of light. For this was only the first phase of the experiencing of the divine, perceived, as it were, through the material lifting of the eyes upwards. And they see, how birds fly in the air: they know that they exist, but cannot reach out and touch them. Judaism (a religion created by the rabbis) believes only in the light ‘in itself’. – high and unattainable. Wonderful. After all, only light is the source of life, but that me, a small little man in relation to this huge - always living, everlasting G-d? What do I care about him as a Jew? How could I contact Him? Only through the Torah. What they are taught to apply in life is to keep the commandments with their hands and feet, for all those in the framework of the pact in the meat. And that's not enough for salvation. Always two phases are required. The first is preparatory. The second is the final, leading to the realization, to the perfection of perception. How can we also see the need for two phases in the Teachings of Kabbalah? There are two common places in a Partzuf. In the Kli there is Achor (back side) and Panim (front side). First comes the back side. To be in darkness, to withstand darkness, to reveal the contrast, the background and then it's possible to see the light. Impossible to see and to feel the light other than in the Kelim. What is Kelim? A form for dimming light. You can then see everything in the aspect of contrast. From the darkness you can see light, but otherwise no. This, was concerning Judaism.

What is Christianity? Listen very carefully, what I'm trying to say here in simple words. Nowhere will you find these answers. They have beautiful views, but they are all inside their own religions. And here they are completely unable to get out of the complex concepts and phenomena of their religion and see things coming from a neutral, true

stand point. At its core, Christianity is the same as Judaism, only with the difference is that Christianity believes in dressing the Light, the Creator, in the Kli Keter. It's for them as G-d, which they call the son of God and it is. They see it, of course, thanks to Judaism. The Jews made all the preparations, the Union of meat, and the result of that is the second union, the Covenant in Spirit is the union of Yeshua. And here Christians got both unions in one fell swoop. As a meat Union, they adopted as a base of Judaism. And as the second Union they received - also from Jews – and Covenant in spirit. They took something essential from the Covenant in spirit. ‘Something’ – but not all. The laws of the Torah they are did fully impose

on themselves. What then is the source of their religion? What do they believe in? Just like the Jews believe in the High Light itself without dressing in Kelim, Christians believe in emanation of the Light from the Father to the Kli Keter – therefore they see ישוע “Yeshua” as the son of Light, they see Kli Keter the first and thinnest Kli to receive the Light. There is dressing in Kli Keter, but there is no Aviut, because he is seen as God himself. that's how they see: the glow of Light in the Kli Keter from the Father. That's why they see ישוע as son of Light, the Kli Keter, the first and most subtle of the Kli that receives Light. And, except moreover, they also see the Holy spirit. What it means: the Father, the Son and the Holy spirit? How they came to this? – They know that it is so, but why – they don't understand. In the 4th part of TES (Talmud Esser Sphiroth, “the Talmud of Ten Sphiroth”) we are taught that in the second illumination in Keter there were two records of two Reshimot: male and female. Every spiritual object has these two parameters, by which it is measured and by which it is determined. The male Reshimo Hitlabshut is the Reshimo, the little light left from the light that remained in the Kli after the departure of the light in that was previously in the Partzuf. That is, it indicates the strength of the light that was previously in the Partzuf, for everything is created as ‘before’ and ‘after’ – everything has a cause and effect. We know that when the Light leaves the Kli, it does not go away completely, but always leaves something like a shining candle, a trail of light. And the female, the Reshimo of Aviyut, the Reshimo from the thickness of the desires below the Masach. Reshimo of Hitlabshut always is one stage higher than the Reshimo of Aviyut. These two components remain in the Kli Keter. And they are the origins for the second light propagation from Partzuf A”B. By the principle: as is above so is below, it turns out that in the Kli Keter of Z”A world of Atzilut there are these two similar components at its level. How to build the world of Atzilut? With which two components? Stage 1 and stage 0. Stage 1 – Reshimo Hitlabshut the level of Ruach “spirit”. And stage 0 – Reshimo of the Aviyut of the level of Nefesh. If we want to Express Kabbalistically the image that Christians called the Father, the Son and Holy spirit, then: ‘Father’ is the light of Chochma on the level of the world of Atzilut, dressed in the Kli Keter. The Kli of Keter - Kli ישוע constructed from the Reshimo of the Aviyut, the shining of the light Nefesh of the entire creation – and this is the ‘Son’. ‘ the Holy Spirit’ – is from Reshimo Hitlabshut - ruach. Simple, isn't it? If you study Kabbalah, you know how any religion, any science, any phenomenon works and including here on earth. It gives you a feeling of confidence from the inside: you see, you know and you feel that you are busy...with a Holy, eternal Teaching. And that's because Kabbalah is the basis of every existing and ever existing possible knowledge and perception of reality.

Student: why is there such a division? That's a good question, why are then Judaism and Christianity divided? I'm not talking about religions, it's of no interest for me at all, but this way, we can come closer to the perception of Holy. And thus, while these two religions are actually, very close to one another. Jews believe in G-d, non-materialized and not dressed in creation. None of them knows where He is, where His place is, for all is outside of man, that is what they believe in. Man, in Judaism is nothing. None of them feel the Creator, there is no “bodily” connection, but is only purely imagination - imagery. They feel only religion. You will not find any Jew in the world who could say that he has a ‘personal connection with G-D’ and this is the case. Pay close attention! The Jews did not accept and do not accept the Kli Keter. If they would have only accepted it...This is a very deep question and I will try, step by step, as much as possible and as easy as possible to explain. Jews did not accept the Kli Keter. Neither in itself, nor in creation in General. Why not? They do not accept dressing the

Creator, the 'Father' in the Kelim of creation. The Creator is somewhere in the outer. Have a look closely at the 13 Principles of Faith of Maimonides; the Creator does not connect Himself with anything, the Creator cannot connect Himself to something transient, which is subject to decay. From their large heads the Jews see that the Creator must be the source of life. And if He connected himself to something finite, then He couldn't be a perfect G-d. Thus, they do not recognize dressing Light in a Kli and in the Kli of Keter. But if they studied the hidden Torah and the teachings of Kabbalah, it would be recognized that HaShem standardly dressed only in Kli Keter and that in every Kli Keter is the glow of the Creator. But to study Zohar and Etz Chaim, we must first accept Yeshua, otherwise the study simply 'wont progress'! That is, first we must, after all, recognize Yeshua! And then, man must work inwardly to attract the Creator's glow and to attract it to him. his lower Kelim through Daat and below. No one is able to do it for him, except the man himself. In his 4 lower Kelim there is no Light, we call them the 'black box' - square box with the 4 stages of Aviyut without a Masach, Yud-Hey-Vav-Hey of the vessels. There is no light – it is the creation itself, which has only Ner Dakik, the meager glow from the Nefesh. In Keter the light clothes always. The Jews do not accept Keter because they believe that the Creator does not unite himself with His creations. This is only one of the 13 principles of their faith and of course it was a very important revelation to the Jews to separate their faith from physical matter. With on one side - Creator, on the other – creation. And because of that, have not recognized and do not recognize the Kli Keter. If they (and together with them others, which learn from them) don not recognize Kli Keter, from where, tell me, they will be able receive light?! After all, then they have only Aviyut, only the desire to receive for themselves: either to receive for the sake of receiving, or to give for the sake of receiving. The Jews do not recognize the Kli Keter, in which the Creator dresses, but only recognize the black box, the four stages of the creation (and therefore prefer to wrap themselves in black robes!). But how can this black box – man without the Kli of Keter connect with the Light? He is only the 4 stages – the desire to receive for yourself in 4 different thicknesses. In the 1st stage, the desire to receive is still quite weak, in the 2nd stage - it grows more etc., and only in the 4th stage of the desire to receive for yourself it becomes fully matured desired. In fact, without the acceptance of the Kli Keter – it is the denial of bestowal. How can we connect with each other, these two opposites: day and night, light and darkness that would seem, incompatible? Without adopting the Kli Keter through faith above reason, it is impossible to connect with the Light that gives for a person that desires only to receive. Understand? If so, you will understand why Judaism opposes Christianity. In Christianity there is something of dressing, the incarnation of the Creator in man. And it is absolutely disgusting to the ears of a Jew! Then they argue? Their eternal head question: how can the infinite dress in something as scanty and negligible as a human? It is very, very difficult to understand the spiritual within the mind. Certainly, it is possible to try to make a Christian out of a Jew, if you really wanted to...So it was possible for a Jew in the past to achieve a position in society by doing so, etc. But the Jew will not become any less a Jew, for even one iota, and will still not be a real Christian! I can't find in the secret Doctrine of the Kabbalah any background to support the 'phenomenon' of a transition of a Jew to Christianity. On the contrary, there is such a law: maalim be-kdusha, ve-lo jordim – the Holy shall rise and not descend. How can you even imagine this by the strengths! Jews are programmed over thousands of years of faith in absolute Light, instead of dressing up the Light in the Kli, how can a Jew suddenly believe in G-d dressing up in Kli? In his opinion, there is absolutely no need! And so, Jews are internally opposed to Christianity. In addition, Christianity appeared much later than Judaism. Christianity is built on the revelation which

Yeshua brought, Brit Hadasha, the Covenant in Spirit. “Yeshua” ישוע didn't come here to make the Christian religion but instead came to bring the good news of salvation to all to humanity without exception. His news of a new Covenant, no longer in flesh, but in spirit. New, young peoples, such as Christians, that were pagans became Christians, these peoples, internally were substantially younger than the Jewish people. The Jewish people are ancient, old ‘in blood and spirit’. It's like our material world with a few remaining since time immemorial, varieties of animals – as a rule, they are long-lived and always survive, despite everything, including cataclysms of nature. And the Jews remained, as a matter of fact, from the very beginning the same. The second Covenant was a union in the spirit. New, younger peoples, took hold of it and made it their religion. The Covenant in the Spirit gave them access to salvation. Pay attention: only access sufficient to ‘peep into the crack’ from outside the gates of the Kingdom of Heaven for salvation! For they get only a slight glow from the Kli Keter in their place staying down below, at a distance away from Keter. But Christians themselves are not able to climb to the Kli Keter and get the glow in the place of the Kli Keter. Understood? They receive from Kli Keter ‘at a distance’. And so, you will now understand, why they considered Yeshua to be so sublime: Lord, God etc. and address him in such formality etc. Also, they are not able to pull the light down to other peoples. And the fact that they carried out the Christianization of other Nations – it was only through violence and in their predatory interests. The Jews have a much greater depth, the study of the inner world, for Moshe brought the Teaching to the Kli of Daat; Shimon bar Yochai then brought it down even lower to the Kli of Tifferet, and Isaac Luria to the Yesod. The problem is that Jews do not accept what is below the Kli Daat. And so they got stuck at the Daat, knowledge about the Creator but not the actual knowledge of the Creator, because they want to understand the Holy only with their heads. As in regards to the divine, Jews engage only their brains, their convolutions. At that the same time, the G-D of Israel wants that man lives connected to the Creator within himself, within his own Kelim, so that he could feel the Creator in himself. Only when G-D comes to a person in his Kelim, in his body – then only he can sense Him. It's called life, and not some intellectual speculation of the head. And so, absolutely all that I hear from Jews, rabbis, speaking and writing – it's childishly naive, spiritually undeveloped and immature. They have a mind but no desire to go beyond the mind, because it requires to work on yourself and to gain faith above one's reason. To paraphrase the words of Yeshua, it means that their heads are so big that they are unable to fit through the eye of a needle into the feeling of the inner, the divine, Malchut Shamayim - the Kingdom of Heaven. And so, refuse my salvation. From ABOVE literally they are not SAVED! They're torn from the Creator, since they receive only the glow from the Kli Daat with their heads and work with their lips. All their work for the Creator is from the lips to the external, that is all. Yes, and there is more bowing and swaying of the body. All this is far from their hearts, that is, without the intention or willpower, in the manifestation to build up Masachim. For willpower comes and is strengthened only by faith above reason. Faith comes from accepting the Kli Keter, and they don't have that faith. They don't have perception of Kli Keter, because they do not want to come to the High Keter.

Initially, Jews had free access to the Kli Keter. But since they pushed it away from the bottom, they were then pushed away from above, away from the Kli Keter and without him it is impossible to feel the Light of the Creator. There is no Jew who feels the Creator! Although he knows about the Creator...with his head. He knows, but feeling is something else entirely. Christianity, on the other hand, holds on only to Keter, clinging to the Covenant in Spirit, but

no more. They do not attract further down, and therefore, they see, that salvation will come only in the world to come, the future world, after death. Because the Kli of Keter shines to Christians from a distance only providing a surrounding glow, and even then, only from Igulim, a round glow. And this makes them feel like it's outside of you and in the world to come, instead of here and now on earth. The Creator wants man to feel it here on the earth. And now I understand why it is impossible to remain only with the 'old Testament' and also only with the 'new Testament', it is necessary to study all sections one indivisible Doctrine of Liberation. Understood? It includes; Torah, Zohar, Etz Chaim, and now the Brit Hadasha – and all in the Holy language! Yeshua's teachings must be associated with Torah. The Torah is lower and deeper in the Kelim. Next, we need Zohar to explain the Torah and Etz Chaim of the Ari – through the Sefirot to further explain and clarify the remaining sections of the Teachings. What does a person receive by studying the New Testament? A Christian, anyone who professes the religion of Christianity, receives only the glow of the light of Nefesh from the Kli Keter, and even then at a distance. Look very carefully: The Doctrine of the Kingdom of Heaven (is not just the New Testament as seen by the Christians!) without the other 3 parts of the Doctrine of Liberation, it gives only the light of Nefesh, but not as to a Christian, it is not round light but instead comes directly from the place of the Kli Keter, together with the ascent to the Kli Keter. If you connect to it and study of the open Torah, then you get an additional light – Ruach. Ruach means “Ruach HaKodesh”, the Holy spirit, then you receive the Holy spirit. And how do Christians claim to receive ‘Holy spirit’? Ask them. If you learn the Doctrine of the Kingdom of Heaven (the Doctrine of Foolishness) and you add the study of the Torah, then in the Kli Keter comes the light of Ruach. “But, I didn't study the open Torah on purpose,” you say? The Study Of Shlavey aSulam and repeated reading of the Torah as a story, has already built in you the taste of Torah. We teach the Zohar and Ari, and thereby attract even the light of Neshama and the glow Chaya. We will study the Doctrine of the Kingdom of Heaven in this way, that will bring us from Nefesh to Chaya. That is, not only one Kli, but to Yesod. From Yesod we will raise Ohr Hozer to Keter and draw down the 4 lights. Everything is interdependent; as training material we will use ‘New Covenant’, but in the Holy language. At the same time, you have to completely free yourself from the traditional ideas of the New Testament about Yeshua. You don't have to forget them but instead feel a new with a different experience, as we work through it. While, only the Teachings of Yeshua are not able to connect all of the 4 vessels. By studying only the Doctrine of the Kingdom of Heaven without the other sections of the Doctrine of Liberation, you can only attract Nefesh up to Chaya light of Nefesh (NaRaNCH of Nefesh). We will draw from it much deeper lights and comprehension, thanks to the connection and unity of all the 4 sections of the Doctrine of Liberation. Of course, everything is potentially present in Yeshua's Teachings, but one thing can't be without the other. The Creator does not want us to grasp only the Kli Keter and sing Hallelujah. He wants everyone in himself to develop all the Kelim. And ישוע desires to come into your Kelim, instead of you thinking, that this is somewhere outside of you. Yeshua wants you to come to him. – then only he comes to you. After all, nothing comes from above that would not at first be requested from below. Only if the person their Kelim gives themselves to Kli Keter, as ישוע sacrificed, then you will be able receive your own Kli Keter. This is what Yeshua said: my body is bread and my blood is wine. What's the meaning of that? My body, means “Hassadim” (kindness, mercy). The light of the Father, clothed in the Kli of the highest Keter manifests itself to man as two kinds of light: Hassadim and the glow of Chochma. ‘Eat my body’ means ‘take my Hasadim – my mercy and grace.’ ‘Drink my blood’ means ‘receive the glow of Chochma. How can you



receive Chochma? Not only through the Kli Keter, but when from the Kingdom of Heaven comes back to its Kli the Yesod. Nothing is lost in the spiritual. When you enter in the Kli Yesod, what light enters your Kli Keter? – this is Chaya, the light of life or which is the same as the glow of Chochma. Then you take in yourself, as it were, the blood of ישוע . The Holy Scripture is explained by terminology and apparatus of the Kabbalah. This is the only tool to truly understand what is in the Torah; only with this tool can you understand and feel what is in the Doctrine of the Kingdom of Heaven. Any other explanation can be beautiful, bring you to enthusiasm and delight, even to tears, but ...it will not give you salvation! Everything I've learned in my life, wonderful things I've learned in the open Torah and Talmud. But I did not receive salvation from this. Why? Because with all of that, there was no contact with Kli Keter... You can't do anything without Keter. Read TES not sanctimoniously, but with the right intention – all revolves around Keter. And here now that you know it's true, you can see that every 5th upper part of any object's 5 - stages, of all existence is Keter. Ari doesn't use the name ישוע , but everything speaks of the Keter. Without the acceptance of Keter it is impossible to understand anything in the spiritual, for only in the Kli of Keter is the Creator hidden! Otherwise there is no access to the light or to salvation, which by the way is the meaning of the name ישוע , the upper unifying Keter.

I watched a TV show a couple of days ago. Middle-aged man, who spent many years in Rome, where he studied theology, and then wrote a book about the Church father of the Western Church named Augustinos (in Russian, obviously, Augustin), honestly admitting that he “never found” the Creator. He not only said that he did not find Him, but claimed that Augustine Himself did not find the Creator either and that other Church fathers didn't find Him, as well. And here Augustine was overcome with doubts. How wonderful this recognition is, for it shows that Church fathers were honest men who knew a lot about the Creator, but He was ‘never found’. What does that mean? This means that everyone of them could not absorb His glow in their own Kelim, that in our time has finally become possible for everyone! In our time this possible without the necessity of being recognized as a Saint, just the study and practice on how to ‘be vigilant’, be on guard of your Yesod, in itself is sufficient. This they couldn't have known then. They could watch with their heads, be sort of ‘vigilant.’ Their vigilance could reach the heart, but...not Yesod. And therefore, the light did not come in them that deep. And they honestly admitted or were given an understanding indirectly that they never knew the Creator within themselves. Religion describes ‘the image of G-D’, as many good ways, but they do not know the Creator, it is due to a lack of contact with the full gamma of Light. Because you first need to obtain from Keter and then get the glow from Keter, not only from a distance, but in the lower Kelim. That's all! Therefore, they honestly say or make it clear in their writings: ‘No, I did not find the Creator.’ All Church fathers (including the so-called “apostles” – a grandly eloquent word but the in Holy language it is simply shaliach or shlechim, messenger or messengers) saw the glow of the light of Nefesh and could only speak of the light at this level – and therefore built on it the building of their theology.

They speak about the Creator in all sorts of possible ways but from the perspective of Keter, they receive a small illumination of their Nefesh. And deeper they could not pull the Light down. Of course, the Jews are between them, between the Keter and the Nations of the world. Due to this fact that the Jews cannot interpret the Torah so that it has a healing effect for the Christians, their younger brothers in spirit and flesh. Jews treat the Torah in such a way that does not draw sufficient Light, enough to penetrate to the other peoples of the world. After all,

Light must come through Jews in order to shine to the rest of the world, including Christians. This means that the Light would then come in deeper to the Kelim. But Jews are not doing it. Therefore, Augustine did not 'know the Creator within himself', as the Jews in his time and in the times of all other fathers of the church of all Christian Nations of the world, were engaged in the Torah in such a way that did not help and is not helping! First of all it is not helping the Jews and of course as consequence no help comes to the non-Jews! And all because the rabbis explained the internal laws of creation given in the Torah, only through the Covenant of the Flesh. Like washing your hands, ritual washing of the body, how to clean the dishes...it is about as helpful as going to a doctor for someone who is dead. All these are Holy Laws, but since the Jews do not accept Keter, no direct Light emanates to them and because of them Light does not shine to the rest of the world. The Jews are a small nation – but they are the head of each Partzuf, and it is the narrowest place in it – thus forming an obstacle to Light, not allowing the Upper Light penetrate to the vast majority of the rest of the world. Therefore, the sages of the Torah said, “kol puraniyut bishvil Israel”, all the troubles are because of Israel. And the sages explained that the word “bishvil” has two meanings: ‘because of’ and ‘for the sake of’. If the Jews truly and spiritually do not observe the laws of the Torah, then all the troubles are because of Israel: both the troubles of the Jews and the rest of the world. And so, all the troubles of the world are the result of their non-compliance with the laws of the Torah. And therefore, troubles first of all befall on the heads of Jews. This is – ‘for the sake’ of Israel, so that all sorts of unorthodox measures are implemented in order to get them to turn, explains the Zohar - “avihem she-bashamayim”, to their Father in the Heavens. The Jews form an obstacle to the Light, for they do not receive it and do not allow to pass to others. The whole point is to draw the Kingdom of Heaven to the open Torah, to the Jews themselves. And therefore, it is so important that the Jews accept Yeshua. I repeat, they do not need to become Christians, because ישוע is their keter, their supreme king, the keter and king of all mankind. The leaders of the Jews should provide understanding of this to all the Jewish people, so that they would accept ישוע without the need to become Christians and ‘change religion’! It's not even good for Christians., for Jews to become Christians! There's no point in Jews becoming Christians, but that they should only accept ישוע, that is sufficient. After all, if Jews will become Christians, then who, tell me please, will receive the upper Light in order to pass it on down? It's not going to work out. The Jews have to stay in their own place, but with the acceptance of שוע in their heart and soul. Then you get a reliable transmitter of the two highest channels of the transmitted Light of Keter and Daat. The next step will then be that the Jews will need to accept the Zohar and then Etz Chaim. For now, they say ‘we are not able to teach Zohar. It is too High, too Holy, who can overcome such immeasurable Height!’. And it is true that before they couldn't teach Zohar. Why not? Because the order is that first it is necessary to accept ישוע, the Kli of Keter and then the Torah will be revealed to you with the coming of light Ruach. The light of Ruach will shine in your Torah and only then will the eyes of the Zohar be opened! But therefore, the Jews, and none of their rabbis, understand a word in the Zohar, and what can we say about Etz Chaim! For without accepting the Kli Keter, without accepting the teachings of Yeshua, none of them will understand. This is the reason, for example, and that great Rabbi Joseph Caro who was a direct disciple of Ari, was falling asleep in his class. Caro was truly a great Rabbi and wrote the Shulchan Aruch (literally. The Set table), a set of Jewish laws for daily execution and related precepts, something of an instructional on ‘How to Keep a Jewish House’. This is a standard book that Jews around the world scrupulously study in all Talmudic schools at all levels. He had a good, earthly nature about him and he knew every wisdom...but Keter, he could never understand.

He was far-sighted enough to know what was taught from his teacher, the Ari, is the most sacred. Caro knew that Ari was speaking on behalf of HaShem, but was unable to ENDURE Ari's lessons. And because of that he slept. He invariably attended all lessons, but again and again fell asleep. The Keter was simply too high for him, too powerful. This is similar to what happened to a few of Yeshua's best disciples when he took them with him to a special place, just before him being taken by the Romans. What was said to them by ישוע: Stay awake (that is, stay awake and do not fall asleep in a spiritual sleep). But on this wonderful night, they couldn't stand the great spiritual glow that each felt from their teacher. The flesh or as referred to here, as the 'Meat' – the 4 lower levels – could not withstand the power of Keter. The spirit was willing, but the meat simply could not stand it. They desired to be present in spirit, but could not. ישוע raised his prayer and then returned, but they continued to sleep. And earlier, at a previous time, they went up the mountain with him and saw Yeshua transfigured in a pure white robe - the dress of the higher Keter, his higher half. He was with the prophet Eliyahu. And Moshe. And then they couldn't stand the great spiritual strain. It was so wonderful...whether it was real or not, but they couldn't endure such a strain – they had not yet developed the Kli Keter. And Patros, the disciple said, 'Shall I build three tents for the three of you?'. He couldn't comprehend the level of these forces of Keter, and therefore was in a trance between vigil and sleep.

Rituals are introduced as an attempt to 'embody' the spiritual. Yesterday I saw a program on TV about art at the Vatican Museum. Showed many paintings, among other things, naked men, but very little with naked women. On the question of 'how does this fit in with religious views of the Christians', the Director of the Museum said: 'Christianity has its roots in Judaism, representing the poorest way of viewing the world.' After all, the Jews were forbidden by the Torah to portray a person, especially his face. He went on: 'In Christianity we have many images, for it testifies to the wealth and glory of the Creator.' Of course, the image, even if it is a naked body is not a problem in itself. But the image can easily turn into 'deification', idolatry. And then go to the veneration of images. A simple person, for example, seeing the image of Yeshua in the Church, he kneels before him. While instead he should 'kneel' before the Keter internally, before ישוע – the power of salvation. Yeshua brought the Covenant in the Spirit, not Union in the meat. And in all the other temples you will see all kinds of images and symbolism – in fact, pure blasphemy and veneration of 'strange' gods, the gods of the Sitra Achra. Sculpture and expressive fine arts in themselves are a wonderful thing, as long as they are not associated with spiritual aspect. Let's not connect paintings, sculptures, etc. with religion. After all, art in the Vatican Museum is wonderful. Of course, I understand that this is a source of income for them. But therefore, images, sculptures in churches – it is permissible, because there is really no place for the true spiritual there. And all these images the public finds, of course, wonderful – making it unnecessary to even go to a Museum. A good artist projects the divine on the earthly. Know that every artist has his own, refracted view of reality and it can find expression in beautiful works of art. An artist is, by definition, a person who does not want to see reality, or cannot or does not accept reality just the way she is. Instead of reality, he builds a system of perception by means of a range of colors or anything else that is embedded in his natural inclination. He develops his way of seeing. Whatever it is he wrote - it is always a deviation, the product of his uncorrected desires and wishes. And in itself this is good, for this is also given from above, for the light of truth is refracted into his perception in this way. When art is combined with religion or spiritual – remarkable. But any work of art remains at all times only a piece of wood, marble,

canvas with paint stains – work of human hands, but in any case, not something sacred! If, along with high artistic evaluation, it causes a feeling of worship, then it becomes dangerous and can become spiritually fatal. Even reverence for a painting or sculpture isn't safe! I personally love and appreciate both art and music. Why I'm talking about this is just to gently warn about the hidden dangers. You can use art to add to your sense of beauty. Just be on the lookout for art objects, don't connect yourself with them, God forbid, through your powers of imagination so dramatically that you will come to worship them, put on a pedestal of veneration, because it is dangerous for your inner life, the spiritual. Because then you put an object between yourself and your salvation. Between you and יְשׁוּעָה, Kli Keter, you place a material image, which can lead to your spiritual self-destruction. Of course, you can try to justify it all in your mind, as the Vatican tries to do. That all of it, is intended purely for the divine, therefore place it in a divine Museum. I do not criticize, because in religion, in Christianity, it's all really possible. But know that it was never an intention יְשׁוּעָה , for יְשׁוּעָה brought ...a Covenant in Spirit, not in meat. In one place in the book of Zohar, it talks casually, about the so-called “chochmat ha-sihlut”, the Doctrine of Foolishness. This Teaching was taught by the great divine Rav ha-Menuna Saba to the most dedicated Kabbalists – themselves the authors of the book of Zohar. As we know, the root of the soul of Rava ha-Menun Saba is from the seven lower Sefirot of Keter of the partzuf Atik of the world of Atzilut. Thus he was one of the highest souls of all time! And here the Zohar says, that only after a person goes through all the wisdom of the Torah, you can teach him the secrets The doctrine of Foolishness. And even during the most outstanding generation of all time – the generation of Rabbi Shimon bar Yochai - Rav ha-Menun Saba was the only one who could teach this Doctrine. It is above all the existing and potentially possible knowledge of the spiritual. What is this practice? It is the Teaching of how to go by faith above knowledge. Why is it called ‘the Doctrine of Foolishness’? Since in the eyes of the world it is seen as a foolish thing. Everyone is just ‘crazy’ only for the knowledge within the mind. Whereas the teaching of how to really give is Yeshua's Teaching, the Teaching of the Kingdom of Heaven is the Doctrine of Foolishness! Become a fool for the sake of Yeshua, become a Fool for the sake of your own Salvation!

## CRIMINALS

/From TES lesson 174/

Part 6, Page 430 or pnimi, left column line 27

He gives us a great principle:

וצריך שתבין בכל הענין הזה אשר הגם שבחינת העביות שבהכלים היא כל גדלם ושבחם, שבה נמדדת כל גובה קומתם, אכן כל זה הוא אם יש להם תיקון המסך השקול על מדת עביות ההיא  
**It is necessary that you will understand in all of this matter, that despite the fact that the aspect aviyut that is in the kelim, is all size and value of it (so it's really all) with which is measured the whole height of their level, nevertheless that is if (only in the event that / when) they have correction, (if there) the masach is set who is in balance with the degree of this aviyut.**

(It's amazing what he tells us. When the masach is there, which is equal to the degree of aviyut... Actually that is what we also learn in the Zohar. It follows the principle of two equal pressures. You remember? From outside and from inside.

We are in the sixth part of the Tes, almost in the seventh and he reiterates to us the crown principles as they existed at the beginning of the Tes. What does he say to us? He tells us in other words: if a stair, partzuf, kelim... When kelim have masach which has a force that is equal to the force of the aviyut, then that is praiseworthy, constructive. To the same extent he can receive light. But when there is no masach or a smaller masach than the thickness of the desire, then it is reversed: the more the thickness of the desire without masach, the more discrepancy there is with the light.

Please note, it is particularly important principle. It is one of the crown principles of experiencing the spiritual: When there is a great desire with an equally large masach, it is praiseworthy and can receive a high light. He has the power of attraction that can receive high light. His or chozer is the highest and he can get the highest light inside. But when there is a great desire without masach, then it is also the opposite: the desire is big, heavy, but without masach the distance from the light increases which is a disadvantage.

We have learned that in our basic course: who is better, someone who has little/thin desire but has masach, or someone who has a lot of wishes, but no masach? Of course, someone who has thin wishes but with a masach above. Masach which corresponds to its light wishes, so light masach, but he's in better shape and can bring more to the world than someone who has great desires but without correction.

For example, there are major criminals in the world who just want to steal, rob, etc. Also white-collar criminals who are in the banks, in the financial world and bring a lot of misery in this world. They provide financial crisis. They are crooks, have very big wishes, but without masach, only for themselves. They are far from the Creator, from the Light, which is disadvantageous. Better a naïve than these great men, because it's better to have a naïve without masach than those great people with great desires who use these desires only for themselves. But as someone who has great desire corrects himself and gets a heavy, really powerful masach that matches his aviyut then that has a great effect. He can do a great deal

for himself and for humanity, for he has been corrected. Both his desire and his masach are great and must must match.

That is what we have learned in the Zohar about these two pressures: from inside and from outside. That means that not what's outside, but what's inside should interest me. The pressure of yourself means your aviyut your desire to receive for yourself and that should be kept in check. On the balance of forces, it must be balanced with the masach that you set up. The masach you set up that's what we meant in the Zohar by the pressure from outside. To bring the pressure from outside in balance with what is inside, and that means masach and aviyut, and then you have that balance. That's what he tells us in the language of Kabbalah. He goes on to explain that to us, but you now have had a small introduction.)

אבל אם אין בהם אותו תיקון המסך הראוי להיות כלפי אותו העביות, הרי אז מתהפך העביות להיות בהם דינים קשים ומרים

**but when they do not have established the right setting of the masach suitable to stand in front of (to be balanced with) the aviyut, here the aviyut turns at them and is experienced as heavy and bitter dinim.** (like someone who just wants to have for himself such as dictators, criminals ... They live in huge dinim. All life for them is dinim, only lashes of the whip. From inside they experience life as an iron bar. They want as much as possible, only for themselves. That's why the masach, the anti-egoistic force, is not there. Therefore they remain with this great fire of their wishes which is unquenchable. Jeshua talked about it: unquenchable fire. It is like hell on earth.)

כי שינוי הצורה הוא פירוד הרוחני, וע"כ אינם יכולים לינק מאור העליון מדת חיותם, שאז מתהווה העביות לבחינות דינים וקליפות

**because the difference in property that is the separation in the spiritual, and therefore they can not suck the high light to the extent of what they need, because then the aviyut is flipped to the aspect dinim and klipot.** And the light cannot penetrate them. This is also the reason that most criminals are complaining that the whole world is bad and they are good. They justify their actions, no matter what they do. They do not repent.

Actually, you should see it this way: the vast majority of humanity is actually criminal. Understand what I mean. Almost pure gold, which is 9999%, so is humanity 99.9999% criminal. That the remaining 0.0001% are non-criminals is something we should believe because we are not aware of their existence in our world. Only the degree of their crime is different. Hear what I say and experience it instead of looking at the world with childlike eyes. It's good what I say, it's not a complaint or anything else.

Criminal means the desire to receive for oneself, to varying degrees. A real criminal, which we label as criminal, is someone who wants only to receive for himself and also has a great desire to receive for himself. A petty criminal has a small wish, in the tram or somewhere to steal a purse or anything else. Major criminals are those who sit in the banks, big bank officials, those who rob banks. They are opposites, are the same forces, those who rob the people sitting in banks, its white collar robbers, and the others are black collar robbers who rob the banks themselves. Those who rob will be robbed, that is a principle.

There are also lesser criminals. Once again: those bank guys are criminals, but they do it within the law. They rob man from the outside by laying all kinds of heavy financial burdens on them, restricting them in many different ways. These are criminals. Dictators are also criminals. Some have small wishes and become little thieves. Others do it at night, secretly, eg

plagiarize something, take from someone without paying copyright and are transforming it a bit and present it as their own production. They abuse things in this way. Is that not criminal? That's absolutely criminal. We do not call it that because it is unknown and maybe under the law it is not considered as a criminal activity. But it is criminal.

Other things are all also criminal. Someone has a girlfriend and goes with some other girl as well. It is customary, but it's criminal. Fornication is criminal, absolutely criminal. We do not see it, we have become immune to such things. All forms of sexual immorality - fornication means that someone does it with more than one partner, which is criminal. It is also criminal if someone has a partner and watches with lust at another.

What does it mean when someone has a partner and watches with lust at another? "Okay, I'm not touching, so I'm not a criminal", he thinks. He is a criminal, because if someone has a partner and watches with lust at another, even if he sees a movie and there is a love scene... of course that excites man to his jesod. No man is safe to not be excited there, but if a man gets lust by what he sees and that lust is also responsible for committing fornication, then he is a criminal. From above he is seen as a criminal.

What does his crime mean? That means his masach is inadequate - if at all present in this matter in which he feels or acts criminal - towards his aviyut, the thickness of his desire. Thickness of the desire has nothing to do with... that's what we are born with. The thickness of the desire can of course grow, we can build it, but we all have it, to varying degrees. What is that is, but we need to build masach opposing this thickness of the desire.

That's what we talked about, that someone wants to buy a Rolls Royce but only has money to buy a second hand bike. His desire to buy a Rolls Royce is not substantiated, has no basis. With the man who so wishes, it can become a passion, a form of a criminal desire to have that. Criminal means that you have a certain unrestrained desire, where you don't have a strong enough masach for that you can set up as a counterpart for the desire.

Therefore, in everything we do and think you should always have the thickness of desire – this thickness of the desire comes from the left line, and while you have the most ardent desire to have or receive something, you must at the same time with respect to this wish be resigned. Not indifferent, but uncomplaining. On the one hand, you can not sleep, you would rather die if you do not reach a particular need, and at the same time ...

Pay close attention to what I say: do not suppress this desire, not supplant like one learns in different religions. It is impossible. If one does that it is unnecessary suffering, for they achieve nothing with it. One goes to a monastery with the same set of desires as when one lives in the city with all those temptations.

On the other side should be resignation. We work in two lines. We should all be able to let go. The most fervent wish you should be able to let go. One more time: not supplant. Both you should have. On the left your heart's desire and to the right you're all resigned, happy with everything you have.

He speaks not of man, but of kelim who have or do not have that. It's interesting how he says it. Better to speak of kelim that may or may not have masach who coordinate or don't instead of speaking about people. Than we speak Kabbalah. I often talk about people in order to generate a bit of realism to you but I do not need it. I could suffice with speaking about kli

just like him, that is all encompassing. There is kli and the kli has aviyut and masach and then you have light. You can only speak about that.

He said: if there is aviyut but no corresponding masach then they can not suck the high light and masach becomes heavy dinim and klipot).

כלומר לבחי' מזיקים קשים עד שמקבלים את תיקונם המלא

**i.e. they are serious damage dealers until they receive their full correction**

(No one can escape. Pay attention to what I'm saying. There are no chronic criminals. Remember that very well. In America and other countries they work with dna concepts. They investigate if you can find something in the dna that relates to criminal behavior etc ... these are all time-bound things. Notice what I say.

Like an athlete who takes all kinds of stimulatory agents before riding the Tour de France. After the race he is checked and they find remnants of doping, which he used. Within a few weeks it is all away from him, it's all excreted, it left his blood.

Exactly the same is it with the DNA of man, that one discovers that he has a predisposition to crime. That also is correctable, but with DNA people can not see that. If one only corrects oneself in this world... There is no correction in this world. No prison can correct a criminal. Not one prison system is designed to do that sort of thing. No psychiatric institution in the world is able to make an ordinary person of a criminal. It is absolutely impossible. No religion can do that. One may oppress the desire, but one is not able to do that. If one does not wish to give, only when you develop the desire to give spiritually... Only that can do wonders. Wonders according to this world, because there are no miracles at all other than the transformation of the will to receive in the will to give. For the rest there are no miracles in the world.

There were no other miracles since the creation of the world than the result of the inner work of transformation of the desire to receive into the desire to give. That is the only miracle and happens inside man.

Only in this way criminals can be changed into productive forces. It will then be a productive life full of life both for them and for society. Precisely in those criminals is a lot of power that can not start working.

Crime is a problem caused by education, by the state itself. Not that you had a mother who has given little love. That too, but it means that people gave no space for these persons to get involved according to the thickness of their wishes and achieve that. They become criminal by the impotence.

Which impotence? He has a serious desire to receive and can not obtain it. It is precisely those people that the state, the school, the whole positive system of society should help, every level of aviyut can be helped. One must help him to use his aviyut and to build masach which suits his aviyut. Look what great power would come in and would be used all over the world.

According to the statistics, the criminal power is the third power in the world, in terms of finances and all. There is Russia, America and the third power over the world is the criminal.



Look at how it would be like when this power would be used in a constructive manner in the world in the white circuit. How wonderful the effect of it would be. Instead, they put these people either in jail... Of course they deserve it because they do acts against humanity.

We can see why they often say, "I am innocent". He has this desire and could not realize this wish. It is often the case that no one listens to the wishes of these people. That's because they all are treated alike. If one says, 'do normal' then it's such a mediocre folk, which is quite nice but mediocre. And people who are learned to 'do normal' get mediocre.

Mediocre does not mean anything good or bad, but that one needs a psychiatrist. For one, it is enough to be mediocre and for the other it does not. One must listen to the individual wishes of the people and not to the group mind, to the classes in society... Look at the individual wishes of the people and take those into account. The true society will anyway come and everything goes toward that.

Listen to this what you will hear nowhere else. What they have discussed in Copenhagen about climate change etc., that does not help. What I tell you here, that should be considered as the deepest and most profound engine of the whole development. And any kind of disaster, misery, tsunami and at the same time each form of liberation from these things and blessings which can come in man, can come only in the individual kelim. One should take this into account and not as in this country that they say 'act normal' and average. And anything more than average, is as it were punished.

In the same class, one must deal with the so-called average whole class, the level of the whole class and in addition one must also pay special separate attention to the shiners. Shiners are those who can excel in white terms, and those who excel in black regard. Those who can already use their energies in a creative way and others who seemingly have destructive powers in themselves, who destroy things, cause conflicts etc. That man has tremendous powers, enormous aviyut but can not realize his aviyut. We need to help people realize their aviyut. We will then get a very different society.

That also means to pay special attention to people who are in jail, because there is a great force that is as yet not called upon in society and that has been put in jail. There should be specially trained people who very carefully and attentively listen to those prisoners. Among those prisoners are powerful people with powerful desires. I say, among others, because among them are also lighter wishes, petty thieves and they also should be helped. Every drop you should use. As Yeshua tells us that if someone has 100 sheep which are grazing somewhere and suddenly he sees that one sheep ran away. Then he leaves his 99 sheep standing and goes looking for this one little sheep. And when he has found that, then he's happy. That is his complete joy. He will be really happy.

So it is in our society, in the world, but I speak of this country. Prisoners, those who have walked away from the normal circuit of society, one must bring them back. There are great needs that are not yet called upon. As a man meets those people and not oppresses them, but listens to that man and asks, 'What do you want in your life?'. And he says, 'I want this and that and that'. And one sees that it is not an ordinary desire of someone as I have said before, that he wants a Rolls Royce but has no power, has no capacity, no potential to develop it, then it's not a real aviyut, not constructive, one can not help him. To some extent it may be true that he will help him realize after a while that his true aviyut is not so big, that he does not want to have a Rolls Royce.

He will realize that his true aviyut for example is to have a Volvo. It is particularly important to let man face his true aviyut. But who is in prison, and has such aviyut like to have a fancy villa, yacht or whatever it may be, and one sees that he has the strength for it, then one must take this into account and absolutely give him a chance, educate, give a nudge, helping him to build his masach compared to his wish towards being constructive in the white circuit. One should give him the opportunity to build that up.

Look what a great effect it would have with respect to some of the sheep that were lost. If we do not help them, they go even further getting lost and they could even be eaten by other wild animals, etc. If one does not help them in jail in the way I tell you, then they are doomed to become worse, to get lost farther.

The same applies to a psychiatric facility. A man gets in a mental institution, and his problem is actually the discrepancy between his true aviyut or imaginary aviyut (that he has an imaginary desire or insight) and his true ability or perceived ability, that he sees that he is powerless to realize his aviyut, his wishes. The whole society, authorities, schools, institutions including psychiatric institutions should only be busy with that and not use all kinds of sedatives as they do, because mental institutions differ little from Nazis, gestapo in this respect. It is absolutely the same thing, just in a gentler way, as if you want to help man. But you can not help that man with sedatives. You should listen to those poor people who are sick. You should try to listen to their wishes. Try to help him achieve something and you will see that he will progress in this manner. Really only in this way.

Look at what the effect is from this little principle that we have learned about kelim, what it brought me and all of us. Just listen to individual needs and see that as the standard when dealing with humans, helping the man, the correction of man. Only that will bring great changes in the world. Only that will make our lives individually and socially flourish, bring us more happiness and fulfillment.

(Last piece of the ot he takes into consideration:)

שאי אפשר לקיום העולם ולהנהגתו זולתי הדינים והקליפות  
**that it is impossible to make the world keep on existing and his administration without dinim and klipot**

(He confirms things we also say, in other words, applied to our world :)

להיות הנהגת העולם הוא ע"פ מחשבת הבריאה שהוא להנות לנבראיו, דהיינו כדי לתת שכר טוב לצדיקים, ואין קיום הנהגה כזו זולת על ידי העבודה בסוד זה לעומת זה עשה האלקים  
**since the governance of the world (is executed) by the idea of creation which is to give His creatures pleasure ie to give a good reward to the righteous, and there is no existence of such a government without the inner work in the secret of 'the one against the other is what Elokim has made'**

וע"כ הוכן מקום למציאות דינים וקליפות.  
**and therefore, it was prepared the place for the existence of dinim (rigor) and klipot.**

(And that we see also in our world. He confirms the line where we have been talking about: criminals. The corollary of this dinim and klipot which make constructive part of the operating system, are criminals in many areas. There are many variations, levels of being criminal. That is definitely positive. One must see it positively, see that it are the emanations, the product of the incompetence, unwillingness and inability of society. They must be involved in the society.

Probation means something very different than what one sees under probation. Those who rehabilitate are just as criminal as the others or they are less capable, do not have the aviyut which these criminal boys have.

What is one to do? One should be aware that there exists such a strength as dinim and klipot in this world. The human being can go this way or the other way. Therefore, one should look separately at each man to his aviyut, and help him, also the serious criminals, to achieve their own aviyut, thickness of the desire in this world.)

## Departure from mytzrayim (Egypt)

Pri Etz Chaim

Lesson 456 page 147 line 31 (from the fourth zkira)

It's great that we're learning this now, during Pesach. We have learned that the fourth zkira, the fourth reminder as it's called in English – it doesn't matter if this is the right word for it, it has something to do with it - is Yetsi'at Mitzrayim, the departure from Egypt. As we know this is connected to the feast of Pesach, which is taking place now.

אמנם זכירה ד' והיא יציאת מצרים, תכין בפ' ציצית בפסוק, אני ה' אלהיכם אשר הוצאתי אתכם מארץ מצרים.

**However, the fourth zkira is the departure from Egypt, have the right intention in the parasha tzitzit** (he is quoting the verse that refers to tzitzit, in the Shema that we're learning): **I am Hawayah your Eolokim who has brought you out from eretz mitzrayim** (the land of oppression). This is the correct translation and not the land of Egypt. Actually we have to stop saying the land of Egypt, because every time you say this, you immediately associate it with an historical fact. What does Egypt have to do with it? It's about the inner part of the people of Yisrael who were oppressed by the Egyptians or the Persians, Assyrian people, Romans, I don't know... Tsars... a tsar in Russia was also an oppressor. Interesting, tsar in Hebrew also means an oppressor. It's the same word. It's not exactly the same, it comes from the word tsetser, but they changed it into tsar, which is an oppressor. So the land of oppression, which is always the inner of someone. Don't think of the general aspect, because that won't help you, not even for a bit.

אמנם ענין זכירה זו, הוא ענין, כי הטעם שיותר נזכיר יציאת מצרים משאר יציאות, כגון - בבל מדי ויון וכיוצא, דע, כי הלא ארץ מצרים ארץ טומאה הוא מכל הארצות, והשכינה היה גולה שם בגלות ישראל, וכבר ידעת, איך אותו הגלות היה ע"י חכמה נפלאה של כשפים שעשו המצרים, שלא יכלו ישראל לעלות משם כנז' בזהר, ואמנם כבר הודעתך ענין גלות השכינה באמתיות מה ענינו, כי הלא ע"י חטא אדה"ר נפלו כל הניצוצין של נשמות הקדושות לתוך הקליפות, ואין בהם כח לצאת משם לולי רחמי הש"י שגלתה שכינה עמנו, ואז ע"י הכנסתה תוך הקליפות, היא מלקטת אותן הנשמות הקדושות, וכאשר יסתיים קיבץ גלות זה מבלוע הקליפות, אז הוי עידנא דהוי מטא רגלין ברגלין, ואז יתקיים הכתוב בלע המות לנצח כנז' בזהר פ' פקודי:

(It's wonderful what he's telling us. Just look at this piece. Look which revelations one can learn here. Pay attention to what I'm saying: only in this sentence, when all people would say this during Pesach Seder instead of saying blabla the hagada – the way they're saying the hagada means nothing, it's blabla, with all the singing... it's all about having a good time, the social aspect, it doesn't have any limits. But if they would say this sentence with the correct kavannah, then the Massiach would come immediately at the end of the Seder, preceded by Eliyahu HaNavi during the last glass of wine. I'm serious about this. Now hear what he has to say. It's Pesach and we get the chance to learn this. Also this is a wonder.

**However, the matter behind this reminder is the reason that this departure from Egypt is mentioned more than all the other departures for example from Babylon, Persians (maday means Persians), Greeks etc.** (Why is the departure from Egypt mentioned more than all the others?) **Know that the land of Egypt is the land of the unclean, the land that is more unclean than all the other lands and the Shechina was taken into exile there**

**together with Yisrael. You already know about that galut** (galut mitzrayim, exile of Yisrael to Egypt) **due to the wonderful chochmah** (wisdom, sorcery) **of the wonder doers** (wizards) **who did magic.** (They had a great knowledge of black magic) **Due to this Yisrael was not able to rise from there.** (Spiritually they were not able to rise from Egypt. They were held down by magic, as it's written in Zohar.)

**And I've already let you know about the matter of the exile of the Shechina.** (What does the exile of the Shechina truly mean, so Kabbalistically? Kabbalah means the study of the Truth, chochmah temet. What does it really mean, so not from the external point of view? He says:) **because see here, due to the sin of the first human all the sparks of the holy souls fell down in the klipot and they don't have the power to get out other than through the mercifulness of the name Hashem, blessed be He, and due to this also the Shechina was taken into exile and then, by bringing the Shechina in the klipot, they (klipot) seize the holy souls** (Pay close attention, it's more subtle than my translation. He says that the Shechina who also went into exile, she collected all the holy souls that were in the klipot.)

(Line 38) **and when the collection of the souls that were absorbed by the klipot in this exile ends, then the time will come when the feet of the Massiach will stand on the Mount of Olives** (this means on the malchut of Atzilut) **and then the following verse will come to completion: 'and death is absorbed forever', as mentioned in Zohar, chapter Pikudee.**

Lesson 457 page 148, line 1

(In the previous lesson he told us about the zkira Yetsi'at Mitzrayim, the remembrance of the departure from Egypt. He's going to tell us a lot about it. It's very special what he told us about this galut of all galut, exile of all exiles. Everything was present during this great exile in Mitzrayim, oppression, more known as: the Egyptian exile, which is different than the exile by the Greeks and Persians.)

(So look carefully what he's telling us. His explanation is great. So about which kind of liberation is he talking about when he refers to the liberation from Egypt and all the other liberations. We know that there is one liberation, as he told us about the holy sparks that fell down in the klipot and the only liberation is through individual work, by bringing the sparks out from the klipot. This is an unambiguous process or actually the deepest definition of those two, the exile and the coming out/liberation from that exile. Look how he brings us this parallel between the exiles that have taken place and the liberations from there and also why the departure from Egypt and the exile in Egypt/Mitzrayim was the biggest. And everything is referred to this exile and the departure from Egypt. How come there is no feast to thank Hashem for another exile? We have the feast Chanuka, which is not really a feast. In Pri Etz Chaim we learned from him that it's not mentioned in the Torah. On page 147, line 16 of Pec it says that Chanuka... this is the Greek exile but it's not the same as the one in Egypt. Now look carefully:)

אמנם, בכל הגאולות שנגאלו ישראל נק' על שם העיקר, אך אינה גאולה שלימה, כמו בבל מדי יון לא היה גאולה שלימה, כי נשארו קצת ניצוצות הקדושה שלא יכלו להתברר, אך נקרא גאולה.

**However, for every liberation** (Do you remember that we have learned this? In the first line, the seventh word before the end of the line it was written גאולה ge'ula which means liberation, and גולה gola means exile. Gola is written without alef, but ge'ula is with alef. It's great what we're learning here. You can see how subtle this definition is with regard to powers. The geula is very close to exile. The first letter alef will later be added to exile that refers to the second tzimtzum, bringing the letter hey to below the chochmah, that is teshouvah, bring the letter hey back to the chochmah. The letter which then appears is alef, as we can see in partzouf ma'h that is filled with the letter alef. Look what he's going to tell us now:) **that**

**Israel was liberated from, it was called to its essential name** (this means the name of the liberation in question) **but they were not complete liberations like the one from bavel** (from Babylon) **from Persians** (maday), **from Greeks** (yavan), **these were not complete liberations**, (Do you see what he's telling us? These were not historical liberations, but they were important... Why were they not completed?) **because a bit of the holy sparks were left over that could not have been taken out, and still they are called ge'ula** (salvation/liberation).

אך גאולת מצרים היתה גאולה שלימה, כי אז וינצלו את מצרים שעשאוהו כמצולה שאין בה דגים, ולא נשאר בהם שום ניצוץ קדושה והיתה גאולת השכינה לגמרי, משא"כ בשום גאולה אחרת.

(It's great what HaKadosh barug Hu is telling us in the time of Pesach. I'm telling you: this is an eye opener for me, about the liberation from Pesach, the departure from Egypt and all this during this period... this is the wonder of Pesach, the things he's telling us. The entire world doesn't know about this. They eat matza... I've never tasted matza. The material attributes, food and other things that don't mean anything, it doesn't interest me. But what he's giving us here, this is what helps me, this is what leads me to my inner, to a part of my liberation. A great liberation that I'm receiving through the words of Pri Etz Chaim.)

**However, the liberation from Mitzrayim was a complete liberation, because then they uncovered Mitzrayim** (They took everything from them. I could never understand this.) **they as it were took away everything from them** (What does this mean? They went to the desert with gold, silver attributes... these were given present to them by the Egyptians. What does this all mean? I could never understand this, even though I had learned everything. Talmud, all those rabbis and their stories, I've asked them what this meant, that Israel had plundered Egypt. What does to plunder mean. How can you say something like this in the Torah? What's so special about this? I've experienced so many Pesachs together with famous rabbis, in America, in Israel, in search for the kedusha, the holy, my personal liberation. And look, here is my answer:) **because then Egypt was plundered, they were made as dark, dead water where no fish swim and there remained in them** (in Egypt, in those waters) **absolutely no holy spark and this was the complete liberation of the Shechina** (Can you imagine?) **in comparison to every other ge'ula.**

Lesson 458, page 148, line 4 after the point.

What he's telling us is very special. We have learned in the previous lesson that compared to every liberation, the liberation from Egypt was a complete one. Not like the liberations from Persians, Romans, Greeks or others... Those liberations were limited in time, the holy sparks were left behind in the klipot while the departure from Egypt was a complete liberation in comparison to those separate liberations. The entire world is still in the klipot, there are still so many holy sparks that have to be searched for and liberated.

Look at what he's going to tell us:

וזהו הטעם לזכור יציאת מצרים יותר מכל שאר הגאולות, כי היא גאולה שלימה, אך האחרות צריכין עדיין תשלום, אמנם לעתיד לבא תהיה גאולה שלימה יותר מגאולת מצרים, כי גאולת מצרים היתה פרטיות, אבל לעתיד תהיה גאולה שלימה וכלליות בכל העולם, כי אז לא ישאר שום ניצוץ קדושה בכל

הגוים אשר הדיחנו שמה, לכן לא נאמר חי'ה' אשר העלנו ממצרים, כי אם חי'ה' אשר העלה ישראל מכל הארצות כנז' בירמיהו, לכן גאולת מצרים היתה אחריה הפסק, כי עדיין בכל שאר הארצות הוי שם ניצוצין, אך לעתיד תהיה גאולה שאין אחריה הפסק, כי היא כללות בכל עולם.

**And this is the reason to remember the departure from Egypt more than all the other liberations (geulot), because that one (from Egypt) is the complete liberation, while the others still need to be finished (are not completely done yet), however in the future to come (he means in the gmar tikun, the coming of the Mashiach) there will be a complete liberation, more than the liberation from Egypt.** (How great that we can learn this during Pesach that stands for the departure from Egypt. So in the future, the complete liberation will come that is more, bigger than the liberation from Egypt.)

(It's great what he's telling us. This way we can understand the difference between the complete liberation from Egypt and the complete liberation in the future, during gmar tikun.)

**Because the liberation from Egypt was a special aspect** (a sort of separate liberation somewhere in Egypt and not for the entire world) **however in the future there will be a complete liberation and in general in the entire world.** (We're hoping for this last liberation, not only hoping but also looking forward to it. Not only with our head, but all the arrows of our energies are looking at this future liberation and with this we're accelerating it.) **Because then, not even one holy spark will be left over in all the nations that have pushed us there (into exile).**

**Therefore one should not say: 'praise Hashem who has pulled us out from Egypt'** (literally: let us go above from Egypt. Yisrael is, also geographically, higher than Egypt, but in this case there is no talk of the geographical location, Egypt is sunk in the klipot.) **in case Hashem brought out Yisrael from all countries as mentioned in Yirmiyahu** (in the prophecy Yirmiyahu), **but for the liberation from Egypt it's not said: 'praise Hashem who brought Israel out from all countries** (The prophecy of Yirmiyahu was meant for the last liberation, to complete liberation in the general aspect and not only the departure from Egypt in the particular aspect) **therefore after the liberation from Egypt it was lost again** (the liberation was lost) **because in all other countries there were still sparks in the klipot, but in the future** (he means the gmar tikun) **there will be a liberation after which it will not lead to losses, because this one will be the total/general aspect** (and there will be a complete liberation) **in the entire world.**

(Look how great this is. This conclusion... look what the prophet said and a religious person has to just believe it, without understanding how it works. Someone who learns Kabbalah knows more than a prophet. A wise man is greater than a prophet. Who is wise? Someone who does lishma, who does individual, spiritual work to bring himself in accordance with the only Wise Man, who is Hashem. It's also written in the Talmud that a wise man is greater than a prophet. Why? A wise man already knows about it. A prophet only brings words down, but a kabbalist knows how it works. For me, it's like it has already happened. It's an unavoidable fact, it's already decided. It's not done in our time, from our observation it's not ready yet, but it's absolutely certain that the complete liberation will come. Do you see what he's telling us? All sparks will come out of all the nations and not like how the naïve people think will happen because they think they are chosen. They are chosen, but blind because of

their unwillingness and childish protest against Hashem. No other nation protests as much as they do. Hashem is their father, their most close father, faithful father. Hashem chose them, but they don't understand. They think they will be liberated and the goyim will destroy themselves through their sins etc, but that's not what Hashem wants. They think that only the kelim of giving belong to Hashem, so that they're the only one who belong to Hashem and the people of the world are from the unclean and that one day they will leave the world because they can't hold out. They think this way because they don't know anything about the plans of Hashem. While we know that there are kelim of giving and kelim of receiving, 70 nations. Hashem wants us to also work on our kelim of receiving, but they don't want to. Therefore their service is only from the lips to outside. Look at the image we're given. All nations... it doesn't say only the nations that are developed, but all nations, so also Papuas, Americans... also they, they will probably be the last ones who will come to absolute liberation.

ובזה תבין סוד גדול, בסוד, כל גליות שהוצרכו ישראל לגלות שם בכל ד' רוחות העולם, כמאמר רז"ל שגלו ישראל בכל ע' לשון, כי כיון שגלה א' מישראל בין אומה א', וא' מישראל בין אומה אחרת, נחשב כאלו גלו כל ישראל שם, נמצא, כי כל ע' אומות שלטו בישראל וגלו ישראל לשם.

**And with this you will understand the essence of a great secret, that all the exiles to all four compass points of the world into which Yisrael had to go, like the Torah specialists used to say that Yisrael was banished to all 70 languages (or to all 70 nations) (How do we know that Yisrael was banished to all 70 nations?) because even though one person from Yisrael was banished to one nation of the world and another of Yisrael was banished to another nation (country) it is considered as if all of Yisrael was banished there (to every separate country of those 70). So it seems that all 70 nations of the world ruled over Yisrael and have driven Yisrael into exile there.**

Lesson 459, page 148, line 13 after the point.

וטעם הדבר תבין עם הנ"ל, ובפרט כאשר תסתכל בכתוב, כאשר ראיתם את מצרים היום לא תוסיפו לראותם עוד עד עולם, וכתוב לא תוסיפו לשוב בדרך הזה עוד, ולמה נאסר דירת מצרים מכל שאר ארצות, רק סוד הדבר, כי הלא גם זה לעומת זה עשה אלהים, וכאשר חטא אדה"ר פגם בכל העולמות, וא"כ היה מוכרח שנפלו ממנו ניצוצי הקדושים ונתערבו בכל ד' רוחות העולם ובכל ע' אומות, כל א' נטל את חלקו, והנה אותן הניצוצין, אין בהם כח לצאת משם, רק ע"י ישראל העושים מצות ותפלות, וע"י תפלותיהן מעלין אותן בסוד מ"נ כנודע ליודעי חן, ומתבררין אז כולן.

(Look at the great things we're learning about this zkira, this liberation that took place from the departure from Egypt. Absolutely new things as if I've never heard them. I'm saying as if, because I have read Zohar completely, almost all books of Ari, except this book and maybe a few others, but all the basic books of Ari, the eight gates, which I went through in detail, but I've never heard this. Maybe I did hear about this, but it never went so deep inside of me as now).

**And you will understand the reason/meaning of this as said above and in particular when you will look carefully to the verse (look carefully, he's going to quote us secret verses from the Torah):**



(During the departure from Egypt it is said in the Torah): **‘what you see in Egypt today, you won’t see ever again’**. And (somewhere else in the Torah) **it’s written: ‘You should never go back past this way’** (past the way of the departure from Egypt. The Torah warns the people of Yisrael that it’s a one-way traffic, you should never go back) **and why** (he asks) **is it forbidden to stay in Egypt in comparison with all the other countries of the world?** (Why is it forbidden to stay in Egypt?) **The secret/essence of that is** (now hear everything he’s going to tell us) **because we already know that Elokim created one towards another** (we already know this expression) **and when the first person had sinned he had done damage to all the worlds**

(line 16 in the middle) **and when it’s like this, then necessarily the holy sparks fell from Adam** (the first person) **and those were mixed with all the four compass points of the world and in all 70 nations, every one of those 70 took his part** (of the holy sparks) **and see here those sparks don’t have the power to come out**, (every nation of the world took a certain portion that suited him en those sparks don’t have the power to come out.

Now look what he’s going to say:) **but only through Yisrael who follow the regulations and do prayers and due to their prayers they let the sparks rise in essence of Ma’N** (they who know His chen, kindness, holiness. Who does he mean? They who know what Ma’N is. They who know holiness and receive it through Kabbalah, the secret study) **and then those holy sparks are picked out.**

(line 19 after the point. Now look what we’re learning here. I’m surprised about the things we’re learning. Pay attention)

ודוגמת זה הוא ג"כ בעה"ב אחר פטירת הצדיק מהעה"ז, שאין לך כל צדיק וצדיק מישראל שאינו עובר ונכנס בגיהנום, אע"פ שהוא אינו ראוי אליו.

(Now look what he’s telling us. Look what we’re learning. With everything I’ve learned I’m still amazed about the things we’re encountering here. Pay attention!)

**And something similar also happens in the future world** (when the soul of a righteous person leaves the earth, after his death) **after the passing away of a righteous person from this world that there is no tzadik** (righteous person) **from Yisrael** (look what he’s telling us:) **who doesn’t pass and enter gehinom** (hell) **despite the fact that this place** (hell) **doesn’t fit him.**

(Look at the truth we’re learning, chochmat emet and not a religious comedy, also among the Christians, that someone who is thought to be a righteous person goes to Paradise, no matter what, and not to hell. Look what we’re learning here, it’s opening our eyes. He says that no tzadik, righteous person from Yisrael, so also the patriarchs etc who would not pass and enter gehinom, hell, despite the fact that this place doesn’t fit him.

I no longer have the power to continue. It’s so much, so powerful. I need a moment... This light is so great that it’s blinding me as it were. We need to stop here.)

Lesson 460, page 148, line 20 after the point.

We came across a piece that was very powerful. He drew a parallel between the role of Yisrael towards the 70 nations of the world and the role of a tzadik, the role of a righteous person when he dies and enters, passes through gehinom, hell. And before I had looked to the following lesson I saw a parallel. At first he said that the holy sparks fell in all 70 nations of the world and Yisrael was banned to every 70 nations. It doesn't matter that only one went to a country. Even though he is alone, the spirit of Yisrael also resides there and one can say that all of Yisrael is present there. Among the 70 nations of the world there is no power to bring out those holy sparks. The klipot are so heavy and only through Yisrael who does regulations and prayers, they let Ma'N rise and through this they pull out the holy sparks.

Afterwards he told us one sentence: you can compare this with the future world, so the place where the tzadik from Yisrael goes after passing away in our world... He says that there is no tzadik from Yisrael who doesn't pass and enter gehinom, hell. Even though he's not fit for it. Pay close attention here. It's very powerful with regard to the role of a tzadik. Just like... I hadn't read further, but because he draws a comparison between Yisrael and the 70 nations, I should have seen this earlier – just in a flash, the role of the tzadik when he dies and what he's telling us now that he is entered in hell. Pay attention, nowhere in the world, in no literature you can read this. Dante Alighieri, the great Italian, who in his Divina comedia, Divine comedy... He was able to explain the hierarchy of hell etc, but you can't find this anywhere. One can do everything, but if you want to know about the operational system of Hashem and how it functions, then only Yisrael can teach you this, from the line of Yeshua to Ari and from Ari we continue.

And now look carefully.

אך הענין, כשמעבירין אותו בתוך גיהנם, לחטוף ולהוציא משם נשמות בכח מעשיו, לאיזה רשע מישראל אשר בגיהנם, וזה ג"כ עושין הצדיקים בחייהם בעה"ז, כי הם גולים אצל האומות כדי להוציא משם מתחת ידן אותן הניצוצין, וזה סוד אשר ישלש האדם באדם לרע לו, כי שולטין האומות בישראל להוציא מידם אותן הניצוצות, ואותן הניצוצין הם המחיים את הקליפות, כי הקליפות הם מתים כי הרשעים אפילו בחייהם קרויים מתים, כי אין בהם נשמת קדושה מן היסוד הנקרא אל חי, רק מן הקליפות הנק' מות וצלמות, וע"י אותן הניצוצין הם חיים, וזהו סבת חפץ ורצון הקליפות לאחוז נשמות ישראל להחטיאן, כי אין להם חיות לולא ע"י חטאינו, שאז יש להם יכולת לחטוף נשמות קדושות והם חיים, לכן גדול עונש הרשע, שהוא ממית הקדושה שהוא נותנה ביד מות והקליפה, ומחיה את הקליפה.

(I'm lost for words here. It's grandiose what he's saying. You hear me talking about Yisrael so much, that they're not good in their daily routine. They have such a gigantic, primary role in the liberation of themselves and the world that every carelessness of them is crucial. I've talked about this a lot. If there is a catastrophe somewhere, who is responsible? Jews. It's very difficult to bear this, I've been hammering away at this for years – not me, but Zohar that's telling me to do this. It comes from my Zohar study. Now look how clearly you can see this here... in which light it's presented... how subtle... what I'm trying to explain in my poor words. Look what we're learning here, how powerful and clear it is explained.

Line 20, after the point) **however, it's about when he (the tzadik) is passed through/entered in gehinom (hell) to take and let the souls come out from there through the power of his deeds (deeds that he had done here on earth) for a certain wrongdoer from Yisrael who is**

**in hell, that is one aspect that a tzadik does after his death.** (Now he's going to tell us what tzadikim do in this world during their life. Pay attention.)

**And this is what tzadikim/righteous persons also do during their lives in this world because they are banished to the nations to let the holy sparks come out from their hands** (from the nations). **And that is the essence like it is said that a person will rule over another person for his evil** (not for good, but to do harm), **because the nations rule over Yisrael to let the sparks come out from them and these sparks keep the klipot alive, because the klipot are dead, like it is said 'wrongdoers are called dead even during their lives'.** (Clear? They cut themselves off from the source of life. They only want power, money, every joy and they turn their back on Hashem.) **Because they don't have a holy soul from the yesod** (from the essence, the fundament) **which is called El Chai,** (the living Hashem who is merciful) **but they feed on the klipot that are called mawet and tzalmawet** (death and a more powerful word for death. Tzal means shadow and mawet death. So tzalmawet means shadow of death, it's actually a pitch black place of darkness and death.) **and through these sparks they stay alive.** (This is what gives them life.)

(Look carefully what he's telling us.) **And this is the reason why the klipot wish to seize the souls of Yisrael to make them sin** (He says klipot. The nations of the world hold on to the klipot. And what are the klipot? They wish to seize the souls of Yisrael to make them sin. Clear? When Yisrael sins then the light goes... because the light is in Yisrael and when they sin the holy sparks are available for the klipot and of course the nations of the world.) **because they don't have any life force without our sin.** (of course we don't have anything to do with the nations of the world in the general point of view. We're not talking about that. *'The klipot don't have any life force without our sin'*. Do you see? Only when we sin, we give our life force to the klipot. Of course, also in general when we sin then through our sins the klipa goes up and rules over the world. Through our sins Hitlers, Gadaffis, Stalins and others come on stage. The dictators feed on the klipot, come to power and oppress the world.)

27 after the first comma) **because then** (pay close attention here!) **when we (Yisrael) sin, then they are capable of seizing, catching the holy souls and they keep living** (through this they get life) **therefore the punishment of the wrongdoer is big** (What does a wrongdoer do? He turns his back on Hashem, especially someone from Yisrael.) **that he kills the holy** (What does killing the holy mean?) **because the holy is given in the hands of death and klipa and it brings life to the klipa** (so gives life force to the klipa).

line 28 after the point) (Of course, there are also sinners and wrongdoers amongst the people of Yisrael. When he talks about Yisrael... they who live by the Torah and the wrongdoers from Yisrael who fail to do so. Mainly, he's talking about the role of Yisrael who are banished among the 70 nations to do this work, to bring out the holy sparks that are stuck in the klipot.

Now look what he's going to explain:)

אמנם ישראל, צריכין להגלות עם השכינה בכל ע' לשון, אשר שם ניצוצי הקדושה ללקטן משם. ובזה תבין, איך חטא אדה"ר גרם כל הגליות עד ימות המשיח:

**However, Yisrael needs to be banished with the Shechina** (now look what the plan of Hashem is) **to all 70 languages (70 nations) because there are holy sparks that need to be brought out** (this is the role of the exile of Yisrael).

**And with this you will understand how the sin of the first person caused all exiles till the days of the Mashiach.**

(Do you see? Do you see how it all works? You can see the great role, the decisive role that is given to Yisrael who are spread amongst the 70 basic nations of the world to bring out the holy sparks. The holy sparks also refer to the souls of those 70 nations... when someone from Yisrael works on himself, he at the same time contributes to bring out the souls of those nations to the holy.

Is it clear how it works? We can be straightforward and say that it's the same for every one of you. The things we're learning, the teaching of the liberation, the Kabbalah which we're trying to do lishma, through this your soul and parts of it, the holy sparks are coming out. That is the role of Yisrael. I'm the smallest from Yisrael. I really mean this. I'm the smallest, the person who deserves the least to do this work. I'm doing individual spiritual work and look what Hashem has giving us through the work I'm given to do, while I didn't ask for it. You can see that it's the duty of everyone from Yisrael. Can you imagine...when every person from Yisrael would do this, work on himself to pull out the sparks... which great tikun would take place.)

**Lesson lesson 461, page 148, line 31**

(line 34, after the bracket we place a point).

והנה בזה תבין הטעם ג"כ, למה הוצרכו ישראל להגלות לבבל ומדי ויון וכיוצא, וגם תבין למה מזכיר דווקא אלו הגליות מאחר שגלו בכל לשון, וגם למה באלו הד' גלו כל ישראל, אך בשאר ע' לשון אפילו א' מישראל גלה שם, מעלה עליו כאלו כל ישראל גלו שם (כמ"ש במדרש שיר השירים בפ' קול דודי. הנה זה בא וכו')

**And see here, with this you will understand the reason why Yisrael had to be banished to Babylon, to the Persians, to the Greeks, etc and you will also understand why exactly these exiles are mentioned given that they were banished to all nations and you will also understand why all of Yisrael was banished to these four exiles, while only one of Yisrael was banished to the rest of the 70 nations which is also considered as if all of Yisrael was banished there.**

(The four most important galuyot (exiles) are mentioned: Babylon, Persians/Maday, Greeks/yawan and before that the exile of Mitzrayim/Egypt. The Romans are not even mentioned. We're now in the so-called Romain exile and this on lasts the longest. Why? It's the fourth stadium, the exile of the Shechina, our most rough, coarse wishes are being corrected and to correct them... we need the strongest light to make it transparent for the sake of giving.)

line 34 after the bracket)

אך הענין, כי הלא ידעת כמו שעיקר הקדושה הם ד' נהרות הגן והם ד' אותיות הוי"ה, כך כנגדן יש ד' נהרות אחרות היוצאין בקליפה, והם כוללים הכל, וכשגלו הנשמות, עיקר כל ניצוצי הנשמות הלכו לשם לאלו הד' נהרות היוצאין בקליפה, ולכך הוצרכו כל ישראל להיותן גולים באלו הד', כי כפי בחינתם כל אדם ואדם כפי שורש הנשמות, כך יוכל לברר להוציא משם.

**But you already know that just like the essence of the holy which are the four streams of the gan** (Gan Eden, the Paradise. Do you remember? We have learned this. In the Torah that from Gan Eden, the Paradise four streams came.) **and those are the four letters of the name Hawayah, and opposed to those four** (Because Hashem created one towards another. So opposed to the four streams that come out from Gan Eden, the Paradise...) **there are also four other streams that come out/appear in the klipa and they contain everything** (all four) **and when the souls were banished, the essence of all the sparks of the souls went there to those four streams that came out in the klipa and therefore all of Yisrael had to be banished to those four, because the qualities of every person is according to the root of his soul and this way every person can be selected to come out** (from those four, from the klipot).

(So all of Yisrael were banned to those four exiles because they belonged to... all qualities were in those four exiles, four countries, four nations, Egypt, Babylon, Persians, Greeks. But a separate country has only one aspect. Someone is banned to a country because it fits his nature/personality/root of his soul. Look what he's going to tell us now.)

אמנם בשאר ע' אומות, יש מהם שלא נטל רק בחי' א', אז גלה אותו יהודי הבא מן אותו שורש ומן בחי' נשמת ההיא, כדי להוציא משם.

**But for the other 70 nations there are among them those who only take one aspect** (and not all four) **and then that concerned Jew is banned there who comes from that concerned root** (of that nation) **and from the aspect of that Neshama** (who fits the country/nation from those 70 to which he's banished to because his root is from the part of the holy and he fits the nature of that nation) **to be pulled out from there.**

(I was born in Russia, was there till I was 28 and by some miracle, because it was difficult back then, it was difficult to leave a communistic regime, by miracle I was brought here. The root of my soul fits the nature of this nation/people where I'm living now. I can't say for sure that the Netherlands belongs to one of the 70 nations... 70 basic nations. The Netherlands is a small country. The power and the people that belong to the Dutch people is maybe bigger, maybe it includes the Flemish and Danes. We don't know how it works and it's not important. So every Jew is banished to a certain country that fits him. So not only where he's born, but also where he resides. Look how many Jews are moving and they don't understand why. Going here and there... some go to Yisrael and then again somewhere else. Someone can also be fond to traveling. You can't immediately see who belongs where. I'm already 40 years in this country and I don't have the intention to go somewhere else, to try another nation.)

בזה תבין כל השאר מעצמך, וגם לטעם זה גלו למצרים תחלה כי הוא ראשון מד' נהרות, וכן בבל אנת הוא רישא דדהבא, כי סדרי הגלות כך הוא, שמתחלת הקדושה לכנוס מן הראש ואילך, עד למטה עד הרגלים, לכן כאשר נכנסה השכינה ברגליו, אז הוא תגבורת החיצונים, אך אדרבא הוא כי יבא כנהר צר וכו' ובא לציון גואל, כי אדרבא תוקף הגלות הוא סיבת הגאולה, כי כיון שנשתלמו הרגלים להתברר, אז בלע המות לנצח.

(Great what he's telling us now).

**And with that you will understand all the rest yourself and also for this reason they (Yisrael) were at first banished to Egypt, because this is the first of the four streams and also bavel** (the first stream that comes out of Paradise is Pishum, Egypt. The second stream that comes out of Paradise is called:) **head of gold** (zahav means gold in Hebrew and dahav means gold in Aramaic. In Aramaic they often use dalet instead of zayin.) **because this is the order of the exiles so that the holy at first enters the head and goes down** (The more heavier the exile, the closer/lower it is to the Malchut. Also, the heavier the exile, the closer it is to liberation. Yes or no? The lower the exile, the heavier the wishes. This is what he says, that the holy at first enters the head) **till the feet** (our exile is already located near the feet, the most heavy wishes. Look carefully to every word, it's very deep.) **when the Shechina entered in the legs/feet then there is the overwhelming power of the outer/klipot** (you would expect this, but he says:) **but it's the contrary because then comes a narrow stream etc** (narrow means oppressive and that is Mytzrayim) **and goes to tzion the rescuer** (the lower, closer to the Malchut, then comes the Rescuer) **because on the contrary, the power of the exile** (pay attention) **is the reason for the liberation.** (There is no end to the depth of these words... 'because on the contrary the power of the exile is the reason for the liberation') **since the selection of their legs/feet were completed** (when the feet were searched through) **then** (as it's said) **death will be absorbed forever.**

#### **Lesson 462 page 148, line 43 after the point**

(I'm reminding you that he's talking about Yetzi'at Mitzrayim, the departure from Egypt. He's telling great things in the words of the Kabbalah... in the words of the general aspect. Please always pay close attention, correct your attitude on the inside. We only have to pay attention to the inside of a person. How it works for the general... of course there is also the general aspect but you can't say anything about it. From the general we can only learn about our inner and how it works inside a person. It can help us. Outside me there is only Hashem, Hashem knows the relations in the general aspect. That's the priority for Hashem. There is no person in the world who would understand how the general works. How can we know this? We absolutely can't see how it works. Prophets have talked about it without understanding how it works. They had to operate as intermediaries. There were great prophets, great wise men who gave their conclusions in a larger context etc. But again, it only helps us to understand our inner. Always correct yourself that you don't think Yisrael was oppressed by the Greeks or the Babylonians or someone else... Everything had and has to go this way. Everything that takes place in the inner also needs to happen on the outside. Inner slavery shows itself on the outside. Even now it's easy to see. Look what's happening in the Arabic countries. A dictator, despot was ruling a country on his own, but not anymore. They rebelled. No dictator can improve something; this can only happen from inside a person and this manifests itself on the outside. They are now released as it were, freed from inside. You can say that they are making progress. You can't say spiritually, but anyway their inner awaking is great and they're projecting it on the outside. So the reality on the outside doesn't match their inner demands. There is a discrepancy and they're expressing it. There is no dictator who is able to cope with it. Clear? So always remember this principle that we're only

learning the inner part, we can only achieve inner freedom. The drive has to come from the inside and only through this you can save yourself.

אמנם בגלות יון ואדום לא היו כל ישראל, כי עשרת השבטים גלו תחלה, והוא כי בחי' ניצוצין שביון ואדום הם מאלו השבטים וכיוצא בהם, ואין להאריך, והמשכיל יבין מעצמו ויקיש אל השאר:

**However during the exile by the Greek and Esav** (which is called red, edom. The exile by Esav is the exile that is still taking place. It's an extension of the Roman exile. It's the tail of that exile. From then it's edom, red and it refers to Esav, which we call the western exile of Esau.) **not all of Yisrael was there in exile because ten tribes** (of Yisrael) **were at first banned** (the first ten tribes – do you remember? Yehuda and Benjamin were left. We can also find this back in ourselves spiritually.) **because** (the aspect of) **the holy sparks that were present with the Greek and Edom**, (you can also say the Greek and the Romans) **those** (sparks) **are from the ten tribes that were scattered to their lands etc. We don't have to go into detail about this. A wise man will understand on his own and will also conclude from the previous** (logically).

Line 3) (O, what an explanation. A few lessons before he said that it's written in the Torah about Yisrael: 'what you see in Egypt today, you won't see ever again' and 'you have to forget the way back to Egypt, you should never go back to Egypt.' This is what we had learned. He's now going to explain how this works. Look at the things he's telling us about the different exiles and liberations and the difference between the exile in Egypt and all the rest. Pay attention.)

והנה בכל הגאולות לא היו שלימות, כי עדיין נשארו איזו ניצוצין קטנים אשר גברה יד הקליפה בהם מאוד, ולא יכלו להתברר כ"א באריכות הזמן, ולכן לא הוצרכו ישראל להתאחר שם ויצאו מן הגלות ההוא, ואמנם לטעם זה לא אסרה תורה חזרה למקום ההוא, כי עדיין צריך שיגלו לשם אותו אדם הבא משורש אותן ניצוצין שנשארו שם, כדי להוציאם משם, אך במצרים לא נשאר בה שום שורש ועיקר כלל, וא"כ מה צריך לחזור שם.

**And notice that during all the liberations there was no completion** (they were not completed. Why?) **because some small sparks were left over which the klipa are holding on to very strongly and not everything could be pulled out over time and therefore Yisrael did not have to stay there anymore and they came out** (from that exile in question) (Yisrael went to those 70 nations to take out the sparks from the klipot, they did their work but some small sparks were left over... They did not have the power to continue. It was not their task anymore to take out those small sparks. They had done their work for those nations and they could go back.

We can also see that after the war a certain percentage of the Yisraeli went back to their promised land. It doesn't matter if they understand it. Why? It wasn't necessary to stay there any longer. Their mission – if we can say it like this – was accomplished.) **and for this reason the Torah does not forbidden to go back to that place.** (They could go back there. There were many Jews from Yisrael who went back to Yisrael and afterwards returned. The economy is much better now, also politics have changed, and it's a lot different than when they emigrated. The Russia of today is way different than the communist Russia. The economy and Jews are flourishing. Look at their culture, you want to study in a Jewish school, it's possible, you want a newspaper in Hebrew, you can find it everywhere. Schools, crèches, theaters... They have beautiful theaters, also more theatre groups than here in the West. They make all kinds of plays, as well as in Russian as in Yiddish. It's a different time there. The richest people, the most rich people are also Jewish. They have great heads. They returned from Yisrael. Also to America. They're not doing anything wrong. We just have learned that

the Torah doesn't forbid someone to go back to those countries where small sparks still need to be pulled out. In Russia there are still small sparks left, like in every other country, but that's not the task of the Israeli/Hebrews/Jews anymore.

He's saying that Torah doesn't forbid to go back to those places, because it can still be necessary that someone is banished there) **which person originates from the root of those sparks that are left behind there** (Those sparks fit his soul. He has to work on himself and can contribute to bring them out.) **to let them come out, but in Egypt there is absolutely no root nor spark left behind** (there is nothing left) **and if it's like this, then why would someone go back there?**

**Lesson 463, page 149 line 7 after the point.**

(So he told us that Yisrael or even one person were/was banished to all countries, he means the 70 nations except for Egypt, to pull out the holy sparks even though it's one spark that belongs to that person in question. Once it's pulled out they can leave the country and return but not to Egypt. Because there is no root left in Egypt, it stays empty as we have learned that Yisrael had plundered Egypt, this means that they have pulled out all the sparks and Egypt remains a land of only klipot – spiritually of course and also in general but this doesn't concern us.)

(It's great what he's telling us, but do you see that it's not the language of Kabbalah? It's a completely different language of Midrash, Torah, Torah specialists. It's a totally different language, but it doesn't matter. We're switching from one language to another, but the message stays the same.)

וא"כ, בשאר ארצות אע"פ שכאשר גלה ישראל ביניהם, הוא מכניע הקדושה ומכניסה הוא שם לצורך, בסוד עת אשר שלט האדם באדם ברע לו, אבל מי שחוזר ליכנס למצרים בחנם, הוא גורם גלות השכינה על חנם ללא תועלת, וחוזר ומחיה את החיצונים אחר שמתו,

**And in case it's like this in the other countries despite the fact when Yisrael was banished between them who oppress the holy en bring Yisrael there because it's necessary in essence, like it's said in the Torah 'the time when a person rules over another for his evil/to do him harm' (it was necessary for the other countries) but who goes back/enters Egypt for nothing** (without any reason. There are no sparks left over there.) **he causes the banishment of the Shechina because it's for nothing** (it's pointless. So again: who returns to Egypt without a reason... bechina means for free, for nothing and this causes the banishment of the Shechina because it's pointless. There are no sparks there.)

(And what does he do with it?) **and he again gives life force to the outsiders (klipot) after their death** (What does the death of Egypt mean? That Hashem killed those people... It's about... Pay attention to what he's saying. Don't be childish and blind like the others. What does it mean that Hashem killed the newborns? Can Hashem kill his own creations? They're talking nonsense. Can Hashem even for the benefit of Yisrael kill His own creations? Because they did something wrong? The story behind the departure from Egypt means that Yisrael pulled out all the sparks from Egypt, the land of oppression inside themselves. They pulled up everything above the chaze, to the Atzilut of a person. And below that, where the klipot were, they are as it were dead, actually a state of personal gmar tikun, but this only took place through itaruta de la ela, awaking from above.

Actually... Pay attention to what I'm trying to say: they were in a state of personal gmar tikun. It's said that all of Yisrael stood as one Nefesh. When they received the Torah and when they left Egypt... this was arranged from above that they would have a state of gmar tikun, personal gmar tikun. What does this mean? That they came out of from Egypt, the land of oppression. It doesn't have anything to do with history, with Egypt. Then Egypt remains



the place of the klipot, below every person and they are dead, this means that they don't have sparks to profit from and to use for themselves.)

אמנם לטעם זה, תראה כי אין לך שום גלות מאלו שלא היה מעלה וגדולה להם, כי כשגלו ישראל למצרים היו מולכים בכל העולם, כי השכינה גלה שם ועיקר החיות מושכת לשם, ושאר ארצות טפילות להם, ולכן בצאת ישראל ממצרים אח"כ, נשארה ממלכה שפלה, אך לא מתו ונתבטלו לגמרי, והטעם כי לא היה גאולה כוללת, כי אחרי שיש גלות בשאר ארצות יש להם יניקה משם, אך לעתיד לבא שתהיה גאולה שלימה כוללת ואין שום גלות עוד, אז לא תהיה שום יניקה להקליפות ויתבטל החיות מהם לגמרי, ואז בלע המות לנצח שהוא מס"א:

**however for this reason you will see that there is absolutely no exile where no raising and greatness is theirs, because when Yisrael was banished to Egypt (pay attention) that they (Egypt) ruled over the entire world, because the Shechina was banished there and the essence of the life force was drawn there while all the other countries were secondary to Egypt. And therefore during the departure of Yisrael from Egypt, Egypt was left as a minor kingdom (powerless) but they didn't die and were not completely raised/pulled up. (Why not? Pay close attention what he's telling us, it's very deep. There were no sparks left there, in Egypt, but why was the land, their kingdom not raised?) And the reason is that it wasn't the general liberation, since there are other banishments to other countries where Egypt can suck from (from the sparks in other countries. Clear? Egypt was completely empty, but was able to suck on the sparks in other countries where Yisrael was banished to. And therefore they keep on existing.) but in the future to come when there will be a complete/general liberation and when there will be no banishment left then there will be no more sucking of the klipot and the life force from them (the klipot) will be raised (they won't have it anymore) and then (like the verse says) 'death will be absorbed forever', the death that comes from the s'a.**

(We have learned a great piece about the zkira, the reminder of Yetsi'at Mitzrayim, the departure from Egypt. The piece that we're learning here is crucial, normally they should learn this during Passover Seder instead of the things they are saying now. I mean what they are saying about... the story of Pesach that doesn't help for even a bit, but what we have learned here is an eye-opener. If you attend their Seder it's like their eyes are covered. They are following the tradition, that only stands for having fun with the family, which can also be done during for example a birthday. For them there is no difference between a birthday and Pesach, a birthday is for them more fun because they don't get tired of cleaning the house, making sure everything is kosher and all other external things, but from inside they are rotten with love for themselves and don't understand what actually is expected from them during Pesach. What we have learned here seems about the general aspect, but that doesn't have to interest us. I'm repeating it a thousand times so you understand it doesn't help to look at the general things, because everything is inside you. Then how can we project this on the particular aspect? He is talking about the general aspect on purpose so we can learn the particular from the general aspect.

So what about the particular then? We have Yisrael in us and we also have the nations of the world in us that have different degrees of klipot in themselves. We also have all the exiles in ourselves, Greek, Babylonian, Egyptian... We know that our Yisrael is banished to all the nations inside us. Sparks of the klipot that are above the chaze and that are also spread over the partzouf, over the entire body of a person, all the wishes of a person, below the chaze till the malchut. Our spiritual work... Due to the breaking of the kelim Yisrael was sent to every corner of our inner. What's the meaning of this? The point is that wherever Yisrael is present inside us, in our world inside us, that Yisrael does work there with our will power, that

Yisrael takes out in every place, in every 70 nations that are in us, the sparks during 6000 years, 6000 stadia in our personal path, those sparks that fit our... Every Yisrael is sent to a certain place in ourselves, in our inner, to those 70 nations, to a place that fits our root to take out one or more holy sparks. And the point is that we can take out all sparks, we can do this by bringing Yisrael to all the countries, all the places in us where those 70 nations are, minus one for Egypt, to again to do that work... it's all right...even though we have already taken sparks out from there, we can still go back, but not to Egypt.

Pay attention. He told us that even when we take out all the sparks from those 70 nations, minus one, then there are still small sparks left which the klipa is holding on to very strongly – see line 3 of this page, so therefore we can always return except to Egypt that Yisrael has already plundered. Therefore it's forbidden to go there. They remain empty but they suck from a distance on the powers of other nations and they feed on them till we come to our gmar tikun. At first we come to our personal gmar tikun, then we receive our rescue and then only Egypt remains below us that is completely empty with only a few small sparks, but those sparks doesn't disturb us. Egypt stays alert, but other than that we are, someone who reaches his personal gmar tikun, ready. And when then general gmar tikun takes place, also Egypt, what we call Egypt, will receive a complete light. The Torah specialists talk about this day to come when also Egypt will be open for Yisrael.

## DESCENDING OR FALLING?

...There are no falls in the spiritual: there is only descent for the sake of the rise. "Descent" is such a feeling that occurs when you rise to the next step. 'Rising' is inside of one spiritual step, and 'descending' is the result of a constructive spiritual action, when one rises to a new step like an ibur, an offspring of the new, higher step. You must understand, that in reality there are no spiritual falls - there are only various psychological, emotional GROUP level falls, that they experience there, in that academy of kaballah, and there, they can continue forever.

But we are talking about SPIRITUAL rises and descents, considering that the descent is spiritual, constructive, meaning a rise to the next step. And this according to the law: "there is only rise in the spiritual and no descents".

Even a descent qualitatively means a rise. This is why, the one who talks about falls concerning the spiritual does not understand the meaning of the mechanism of spiritual growth. Day by day we rise up higher, become better, and if you think differently, you are mistaken and are not busy with what you are studying in the Kabbalah. Whatever might your mood be tomorrow – happy or "depressed", this does not make any difference in the spiritual advancement.

Even when a person sins, he does not fall, as there are no falls in the INDIVIDUAL spiritual work. The one who is sinning, simply loses his precious time and energy on empty things. However, what has already corrected, rises up and becomes his spiritual, eternal property.

However there are not INDIVIDUAL falls!

This is very important and very substantial, as this is the true understanding of the process of spiritual growth, instead of some childish GROUP play in 'rises and falls'. "We will host a congress and there we will have a rise, and after the congress we will surely have a fall". This is nonsense! And this is all because during "a congress" - that's to say a manifestation of group idiocy – they give up their unique soul to some group heresy, to some collective "world kli", that doesn't exist in the reality of the Creator. And of course, after such "a congress" the groupie comes back home... and then he remains with his OWN kelim, while all that nonsense (that he sang, danced, drank and used as the group kli) is gone from him into NON EXISTENCE.

And then the klipot – the non-existence – prevail over him, and this causes him to fall, as he loses all that he unlawfully gained through those group tricks! So this is why, after returning from "the congress", all this emotional "arousal" is gone into klipot. This is called a fall, or better to say destructive devastation, when one gives away his creative power into klipot.

When Zohar talks about the sins of the lower, it means, of course, not this kind of sin, but the UNINTENTIONAL sin, the UNDELIBERATE sin. In the spiritual, this applies to you and me and all those who study LISHMA in the Name. Zohar talks about accidental sin, as everyone can always make a mistake, can stumble. But then the light, which you received because of your correction of some spiritual step, only disappears from your perception.

However that is a BENEFIT to you, as you have committed the unintentional sin, you feel that some part of your energy left you (a part of your perception of the eternity in your stage of the union with the Creator). At that point you feel a kind of imbalance and you are "happy" to experience it, as this state points you to the fact that you have sinned in something. And that you do not need to dig

through that, which you have done.

Because for the one who studies kabbalah individually – lishma, such an inconvenient feeling appears very rapidly. As soon as you unintentionally sin, almost instantly you get corrected through suffering. That comes, because the one who individually works on himself, has a straight and very intense connection with the kav – the line of light. At that point light turns its face up and away from you, and this feels in your kelim as darkness.

This is why it is a BENEFIT to you, as you understand, that somewhere around here you have made a mistake. Maybe, somewhere you looked passionately at something or someone and that drained a portion of your energy.

But coming to some congress, yeshivat chaverim, by your own will, where you give up your own UNIQUE kli to be torn apart by the group comprehension of kli, that doesn't exist in the eyes of the Creator – this is a real, INTENTIONAL sin! Because you give up by your own will, your unique soul, to be torn apart by the klipah (the unclean power) of the group.

And then this is a real FALL, a result of your receipt of some light that you don't receive into your own PERSONAL kelim. And so after such an event that is contradictory to the INDIVIDUAL mechanism of working for the Creator, all this does not return to the head of Atik, as in the case with the unintentional sin, but this is considered an INTENTIONAL sin, for you give up all that you received into klipot.

And then the klipot take that emotional arousal (as there is no receiving of a spiritual glow at these gatherings!), and leave the person in the dark. This is why the participants of these “congresses” acquire all kinds of manifestations of depression, from which their similarly depressed friends must pull them out of. As a result, in many of them appears a suicidal syndrome. Just think how many of them committed a suicide! And I know what I am saying!

Does all of this have any relation to the spiritual growth?

And so, every year, by the means of these “disseminations”, in all their “world kli” are added more and more mentally ill people with various manic disorders and the rate of accomplished suicides.

## DON'T FEAR DEATH

/From Zohar lesson 272/:

The chapter we are learning now is pretty tough, but it doesn't matter, this too will help. How can this study help me in my daily life? How will this influence me in a way that I progress? How can I see that it gives me salvation... It will definitely give you salvation. Each lesson brings us a bit further, deeper and deeper. And if someone doesn't do individual spiritual work the same thing can take many years for him, sometimes even a few decades. By opening ourselves for the Zohar, no matter if we understand the content or not, we let the light of Zohar penetrate our kelim. Through this we progress immensely and we are able to finish our work in this incarnation. Otherwise, we have to finish it in the next one... maybe one, maybe two incarnations. Dependent on how much time and energy you invest in your work, the faster your soul will be completed than someone who only invests his time in the daily needs; eating, drinking, etc.

Look, the days are shorter now and it gets dark more quickly... the darkness will reach its highest point on Christmas Day. What kind of life is this? Look at the faces of people and their attitude, their moods wings. But their behavior is understandable because we are in the period of *achoraim* (the back side of kelim). And this period is very important to work on yourself. So make good use of this time. Therefore, I want to grab this moment to reveal something, a principle for very advanced students of Kabbalah. All the principles are connected with each other, but this one is practical.

Everything we have learned in the Foundation Course of Kabbalah is practical. Do you remember the principle of 5 questions and 5 answers? The five eternal questions and the five eternal answers? Everything we have learned can be put into practice. But when you have tried and applied everything in your spiritual work there is another very powerful principle I want to reveal to you and it's called: *'fear of death'*.

You have to overcome this every time, doesn't matter in what state you are. The entire world fears death, fears to go outside his limits, fears to be creative and this is due to the general principle you hear from everyone, like in the Netherlands they say: *'Are you crazy?'*. This is a typical reaction because people fear death.

About which death am I speaking? The principle I want to talk about is death you experience within yourself... Not fear to lose your body or fear that your exterior body will fall apart... this is a childish fear. I'm not talking about that kind of childish fear. The entire world has this fear. The richer a person is, the more influence someone has, the more power and money he has, the more he will fear death, physical death. The entire world fears physical death, but I'm not interested in this fear. I want to talk about another kind of death.

The dying of our physical body is like a mosquito bite compared to the aspect death I want to discuss today. I want to talk about the death we experience below us, the place where *yesod* and *malchut* are situated. No person on earth was, is and will be till the *gmara tikun* – the general *gmara tikun* not included – who doesn't experience shortage there. Even though it

seems others don't have this shortage... on TV you see beautiful actors with lots of charisma who try to cover this shortage but you don't see what takes place in their homes after the show. They shine in front of the camera but no person on earth has perfection there, every person has a shortage there. And this is what I call death.

Is this clear? This is the death a person who works on himself experiences many times a day. A person who doesn't work on himself... he now and then becomes depressed, goes from one terror to another, suddenly falls ill... another moment he is lively, a bit later not anymore. He is dragged from one side to another, because he does not have control over himself.

But a person who works on himself, I mean a person just like you and me who tries to do individual work, he experiences this place 24 hours a day, except for a few moments. I have already told you that this principle of correction is meant for very advanced students in the Kabbalah because from this place – the end of yesod and malchut – one has to rise Ma'N to Av'I, to a place where death is not present.

In Pri Etz Chaim (lessons 330 and 331) Ari tells us:

**And now we are going to explain the matter of two times the name mem bet.**

**Because above their aspect was explained, that they have to rise the worlds and we will also explain the matter of undermining the exterior klipot, how a hint is given about this in the kaddish, how we can find it in the kaddish, and afterwards we will return to explain the two kavanot together.**

**The first kavannah, the first meaning, refers to the growing of the mochin and through this the klipot are undermined and the worlds ascend.** Every word is important, pay attention: **However, about the undermining of the exterior, a hint is given in the four first words of the kaddish: yitgadel w'yitkadesh shme rabba 'may His great name be exalted and become holy'.** Look, the hint about undermining the klipot is given in the first four words of the kaddish. Just great how everything works. Pay attention:

**And see now, the klipa consist out of eleven aspects, as we have learned, like the eleven spices of the perfumed offering.**

**However, the meaning of this will also be explained here briefly, see now the four letters of the name Havayah learn us about the connection between Av'I and Zo'N, YK is Av'I and VK is Zo'N. Look how great this is. YKVK represent the connection between the four, and see now during the time of exile the name YKVK is not whole and it is only called by the upper half of the name, look carefully, we also live in the time of exile that very shortly will come to its end, *bimhera b'yameinu/come speedily in our days* as it's said, because we are on the eve of the coming of the Mashiach, but until then we live in galut, exile, spiritual exile and therefore this name is only called by its upper half, YK, **because the hand is around the cup of YK.** This sentence is very deep. The Zohar will further explain**

this. Kos means... Now is not the time to talk about this. Do you see, only YK and not VK because there is galut and thus no connection. In the general aspect, in our perspective, the name YKVK does not manifest itself entirely but only the half.

In one sentence, he gives us an enormous, blinding light. In the time of galut, exile only YK manifests itself. Why only YK, Av'I as it were and not Zo'N? Look what he's going to tell us: **And the secret of this matter is, see now it is known that all the klipot are made out of/come out from the selection of the seven kings who died and who are the aspect Z'A and Nukvah, but in the Av'I there is no death of kings.** And now you will understand a bit more what I had said in the last Zohar lesson to not be afraid of death, the death that is below us. This is what I meant. This is what the aspect 'not being afraid' means, that you pronounce this from your yesod, malchut and by pronouncing this within you and with the correct kavannah: *'I'm not afraid of death'*, you rise Ma'N from the lowest place inside you and because this Ma'N is so huge it rises till Av'I where no death of kings is present.

**And see now, Zo'N are the two letters VK of the name, Havayah as it is known to us.**

**That they have the gematria eleven, Z'A, Vav,** the third letter from the name of Havayah and Malchut is the fourth letter from the name of Havayah which is Hey, and Vav plus Hey is eleven **and it faces the klipa.** So after correcting the Z'A and Nukvah, the klipa will disappear because they are opposed to each other. And in the time of galut... Let's try to make the connections ourselves before continuing. So if we have corrected Vav and Hey, in every situation, then the klipa disappear and we move on to the next correction and through this we gradually go away from the exile and come closer to the salvation.

What he is going to tell us now is very special. Try to be fully concentrated.

**And see now from this two last/lower letters which are Vav, Hey** from the name Havayah **the shining is attracted by the klipa,** in the time of galut, exile the klipa gets the shining of the Vav and Hey, **and they, the klipa, suck from it** from the shining of the Vav, Hey, **because their root is there,** the root of the klipot is located in Zo'N. We have learned this, their root is not located in Av'I **and that is the reason the klipa can't attach themselves from ima to above, which are the two letters Yud, Hey,** the first two letters of the name Havayah, **they only suck from the two letters Vav, Hey that is Zo'N.** They don't suck from Av'I. How can they suck from Av'I if they only have the wish to give? Can a klipa attach itself to the wish of giving? Definitely not. Only in a place where Chochmah is needed and if this place is not corrected then the klipa will suck from it.

Now look how great this principle is. Therefore, if you say *'I'm not afraid of death'*... death is only located in Zo'N, which is in a state of galut, spiritual exile and we are also located there. We try to bring up Ma'N to the region of Av'I where no death is present. Every time you do this, the way we learn it here... we learn the mechanism here and this is for very advanced students because your Ma'N has to rise to a place where death is not present. This way we make a selection and bring our holy sparks above together with the Ma'N... of course

with the necessary persuasiveness and humbleness from within. Every time we do this, we free ourselves from death.

**And that is the reason the throne of Hashem is not whole and the Name is not whole, the name of Hashem does not manifest itself entirely, because the first half of it are the two first letters Yud, Key of the name Havayah, that are Av'I and the klipa doesn't attach itself to them because their root the root of the klipot is not there, therefore pay attention what he says these two letters Yud Key stay above. However, in the two other letters of Havayah there is an attachment, the klipot attaches itself to them, because their root is there and from there Vav, Key the spiritual ruchaniyot and life is attracted that are the eleven spices of the perfumed offering amongst the klipot.**

So if you experience this lower place, what do you do? Do you say '*the world is beautiful*' and justify the world? Of course you have to justify the world and the operating system but you feel a shortage below, you feel death. What do you do?

Every time you are connected with this place – you cannot isolate yourself from this place and say: '*I will ignore this place and I will become happy*' like religious children. You have to work above the chaze as well as below the chaze. How? What can you do when you feel death in the below half of yesod and malchut? There is shortage and death below. Death means that through my sin and before that the sin of Adam.. it should not interest you whose fault it is, it's an accomplished fact that shortage and death is there.

What should you do? Every time when you are connected with this place that feels like death, that leaks and where klipot suck from, you say within yourself, even though it's a hundred, thousand times a day: '*I don't fear death*'. Saying means bringing up power, but don't be haughty and think you can achieve something. We absolutely can't achieve anything.

Because we do individual spiritual work we can easily see who is playing an act and who pretends to be a tzadikim. There is no man on earth who was, is and will be that doesn't experience death in this place. Especially Kabbalists because they can't pretend. But you have to overcome this. You know you can't, but you overcome it through your will power by saying *I don't fear death*, the death you experience at that particular moment. To do this you have to bring up power... because from this place energies are being sucked, this place will tell you: '*don't be crazy, don't go outside your limits, don't push the boundaries of your soul, ...*'. It will say many things to prevent you from bringing up power so it can keep sucking the energies from this place.

And every time you feel it belittles you, kills you... you know what I mean, the feeling of eternal life and the feeling of death. Everything that differs with the feeling of eternal life is called delta or death. And then, every time tirelessly say: '*I don't fear death*', this way you will conquer. This is the power of Yeshua. He was also teaching this. Every time you say: '*I don't fear the death I'm feeling*' you conquer the world. And every time you can also say: '*I have conquered the world*'. Gradually you conquer a small piece of the world, this means the world that has the wish to receive for itself.



This principle will give you an excellent working method in these dark days, months to practice because soon the summer will arrive and you will forget what I have said about this principle. But you also have to say this in the warm days, exactly the same words and the same intention. Now is the perfect time to put this into practice and to see that it works flawlessly.

## EVERY PERSON CAN ARRIVE AT PERFECTION

It is said by the sages of the Torah: כל אדם יכול להיות כמשה רבינו עליו השלום, אם ירצה לזכך מעשיו  
“**Each person can become as Moshe, our teacher, may peace be upon him, if he desires to refine (lit. thin) his actions.**

Let's consider this great saying more closely, in more detail.

1) it is said unequivocally כל אדם - **each person!** In other words, ANY person, independent of:  
a) his national-religious-ethnical background or belonging (both a Jew and any other person of all the nations of the world.)  
b) his abilities, congenital talent or predisposition to spiritual.

2) further it is said quite clearly: כמשה רבינו - **as Moshe, our teacher.** Look at the greatness of the wise men of Torah: they do not exalt Moshe above a human being, turning him into an idol, G-d forbid! And not only above the greatest of the people do they not exalt him, but even above the most insignificant, disabled, restrained...and they, undoubtedly, knew why it is namely so and not any differently.

But if the soul of Moshe basically does not differ from the rest of the souls of humankind, then what is the point of the very possibility to “**become like Moshe**”?

And namely because of this, the sages add “like Moshe, **rabeinu, our teacher**”.

Let's take a look at the gematria of the complete understanding, strength of the soul “**Moshe, rabeinu**” - Moshe, our teacher: משה רבינו  
משה - Moshe – gematria 345, רבינו - rabeinu – gematria 268. Together:  $345+268 = 613$

Now we can understand what is said by the sages. Moshe, as a result of his individual spiritual work, “clothed himself” with all of the 613 commandments of the Torah – and through that he attained the condition of wholeness, perfection. For all of the Torah's commandments are only given for the purpose of bringing a person to perfection, to **come in conformity** with The Creator's attributes/qualities, who is clothed in Zeir Anpin of the world of Atzilut. And the fulfillment of each commandment perfects/corrects a given organ, kli of a person, that a person also has 613 of.

As we know, all of Torah is a development of Zeir Anpin of Atzilut. In other words, the soul of **Moshe, rabeinu**, is clothed in Zeir Anpin of Atzilut down to chochmah. For Zeir Anpin itself consists of 9 sfirot, to which Binah then adds keter. A person, on his own, through his work in the Torah, can attain the level of “Moshe, rabeinu” – this is attainable to every person...we will return to this still...

3) And what is the condition necessary for the attainment of this great level of wholeness “**to become as Moshe rabeinu**”?

Here again the wise men of the Torah amaze us by their impartiality, their belonging ONLY to the true, only to the Creator and His creation. אם ירצה לזכך מעשיו - **if he only will desire to thin (refine) his actions.**

Not the inborn talents, such as, for example, “Jewish roots”, big and smart head etc., but he must simply passionately DESIRE to correct his actions (and those follow unequivocally from ideas, desires, aspirations proceeding, in turn, from the comprehension of his own chisaron, deficit!), that comprehension resulting itself in perfection!

But now arises a question: why are the wise ones equating arriving into the condition of perfection, clothing into the 613 commandments of Torah, namely with Moshe, and not with Yeshua! For, it would seem, complete perfection is impossible without clothing also into the keter of zeir anpin of Atzilut! Why isn't it said: “Each person can become as Yeshua...if desires to purify his actions?” For Moshe himself said to the people: “After me will come a prophet - listen to him and do all that he will command you”...

Torah was given to the person in this world, as he is in his base condition of “the will to receive only for the sake of reception”, in order to transform this desire/will into the property of giving/bestowal. It is possible to clothe oneself in the commandments of the Torah by observing it... And then the person can ascend to the level of chochmah – to receive from chochmah of zeir anpin of Atzilut. This is specified by the prefix "as": "as Moshe", but it is not necessarily Moshe himself.

That is, Moshe ascended in reality up to chochmah of zeir anpin of the world of Atzilut. He became merkavah, chariot, carrier of the strength of this spiritual level. Also each person can correct one's actions up to chochmah of zeir anpin and every possible lower levels. For example: chochmah of zeir anpin of the world of Asiyah, or of the world of Briyah, or we'll say chochmah of zeir anpin of tiferet of the world of Yetzirah... it is not important, the main thing is to bring oneself into conformity with chochmah of zeir anpin of any given level, to “become as Moshe, rabeinu” and to receive a certain condition of perfection/wholeness. Then the person clothes in all of the 613 commandments of the level attained by him. And that is why it is said “like/as Moshe rabeinu”.

But it is not said “as Yeshua”, for indeed the clothing of oneself with the 613 commandments of the Torah – this is the clothing into zeir anpin, NOT INCLUDING KETER! For Keter lowered binah to zeir anpin, binah being the true property of giving/bestowal.

In fact no matter how much the person corrects “his actions”, no matter how much he could improve himself, even to the level of “as Moshe rabeinu”, the attained property of bestowal remains RELATIVE – relative in comparison with the true property of bestowal/giving Yeshua, which for a person (even Moshe!) is absolutely UNATTAINABLE. From the force of Yeshua it is possible to make only something that LOOKS LIKE giving/bestowal. This is the giving of Yeshua, and not of the person working himself. This is giving/bestowal by way of connection of one's malchut, from within with the point of binah.

Summary: only after the person puts on (clothes oneself in) the level of chochmah, the level called "Moshe, rabeinu" then only to this level can descend the shining of the level of the High Keter, Yeshua, in turn bringing the perfection/wholeness of a person to FULLNESS.

And therefore perfection "as Moshe, rabeinu" is the perfection drawn from "the Son of Man". Only this form of perfection also can (and must!) reach the person in our world.

The level of "as Yeshua", as "the Son of the Creator", in the person never did exist, is not present and cannot be! In fact always - up to the general gmar tikun - it will be kept in "each"

person (including even Moshe, rabeinu!) tzimtzumed/restricted, concealed and shadowed by the desire to receive, the point of malchut. And therefore, do not try at all to imitate Yeshua, for out of this nothing good, nothing worthwhile will emerge in you. Nothing good will come out of any form of imitation of Yeshua in any given person, even in a believer of Yeshua till death.

So work with your actions, in every condition, on the attainment of the level “**as Moshe rabeinu**” and then go lemalá mi-hadaat, ABOVE KNOWLEDGE (For the Torah is in fact the “knowledge of the Creator”), **giving your soul** even higher, to the general keter, Yeshua, through this you will be coming to merge/devekut with the Creator...to say it more correctly (proceeding from the holy tongue): merging “in the Creator”.

## FAITH IN THE CREATOR AND FAITH IN YOURSELF

/Fragment from Zohar lesson № 144/

"It is remarkable, what he just told us. This is the interrelation between the lion, the carrier of the strength/force of Chesed, and dog, the carrier of the impure strengths. And when one is strengthened, the other weakens. When the lion, Loving-kindness/Chesed appears, the klipa hides, not knowing where to go. And this tremendous relationship is apparent in every condition during the individual's correction. He feels this. I, while engaging with the Zohar or Etz Chaim, feel this every time. I suddenly Begin to look at my fingers, and I feel that they are filled with strength, with life. Namely the fingertips, where gather the klipot, and they often become numb, as if life ceases there. And I feel wholeness, because klipot are hiding.

And in connection to this I would like to look again at the word "kelev". I learned in kabbalah, the word "kelev" has the gematria: "Kav" - 20, "Lamed" - 30, "Bet" - 2, summing up to 52, indicating Bo"N. Bo"N is the partsuf Malchut in Holiness, but the back side of Bo"N indicates also the shattered kelim of the world Nekudim. And following this, the breaking of Adam. The shattered world Nekudim is called old Bo'N. There is the origin of all impure strengths. Everything began on the scale of souls, everything came from Adam, the shattering of souls. And as we remember, after the breaking, his partzuf split, and all of this fell from the world Atzilut into BY"A.

And he had remaining only nefesh de-nefesh of Holiness. This means, that he had a partsuf, 10 sefirot, and each one has ten, and now remains only kli Keter de-Keter, the lightest kli, with the light nefesh de-nefesh. To be precise, he has only one-hundredth of purity, and the rest is of the unclean. And at the moment of the breaking, when he sinned, then he wanted to make the great zivug, he essentially figured, that with this zivug he'll attract the light A"B Sa"G that will pierce the parda and will lower her to the point of this world. I.e. this is comparable to the light Gmar Tikun. But this didn't work, because it was impossible, his feet were standing in Beriah.

And there was a splitting, and he received the light during this zivug, as a short circuit. But the feeling of this great light he received. And in this moment he had two complete partsufim, masculine and feminine, that usually divide to Adam and Chava. I.e. he obtained one masculine partsuf of 100 sefirot and one feminine partsuf of 100 sefirot, and this shattered. And of the masculine only kli Keter de-Keter and light nefesh de-nefesh remained, and same thing applying to the feminine. And if they are connected together, turns out one-hundredth of the male partsuf and one-hundredth of a female partsuf, and this roughly speaking will be two-hundredths.

This, truly, was what the great genius Einstein saw materially. He said that a person uses no more than 2 percent of his brain at a time, i.e. from one to two percent. This is that, which remained pure, and the remaining 98 fell into klipot. Listen carefully, I am attempting to convey this in simple words. The spiritual can not be passed on in an intellectual way, because all of the strength will evaporate. By passing it on very simply, it comes from above, in simplicity and unity, instead of abstruse complexities of intellectual perception. And from that moment in each of our conditions exists the same relationship.

We'll say, if there comes a thought to a person, that in it is the same layout, two kosher, constructive thoughts, and 98 impure thoughts from "kelev" from "dog". Two thoughts from the lion, from Chesed, and 98 from dog. And this originated after the sin of Adam. And there was not, and will not be one soul in our world, who has been here, is here or will be born in the future who is not subject to this layout. Of course, excluding the soul of Yeshua, because the rest were immigrants, from the root below Malchut of the first tsimtsum, that was hidden in the head of Atik. And all souls that come to this world, all have the component of this fourth stage, desire to receive, being the product of the shattering of Adam. With the exception of the soul of Yeshua, because His soul is from Ga"R of Atik. Is it clear why we study only through Yeshua, why we can receive salvation only through Yeshua?

In each condition we receive 100 thoughts, according to partsufim, because thoughts come when there is place for their arrival. Potentially, man has a hundred places, hundred kelim, and in every state comes one hundred thoughts, of which 98 are impure, destructive, and only two constructive. And there is not a single person or a single saint who had it any differently. In everyone this operates the same way. So what to do? For instance, by studying Kabbalah, the highest of all spiritual, to be precise the only purely spiritual teaching that was given to humanity, are we liberated from this layout?

Of course not! Nothing disappears in the spiritual. This is all a consequence of Adam's sin. Does that mean that this mires us, and there is no chance of correction? Of course there is! But now we have to build filters. In each state, no matter which kabbalist you could be, no matter what kind of correction you had, all of these 100 thoughts come, only our whole task consists of making filters for these 98 thoughts. And when this comes into the body, then we call this desire, and when it comes into the place of sof of partsuf, then this is already action, deed. Filtering these 98 thoughts or desires, which desire to penetrate us, this is our task, because we are always talking about individual spiritual work.

And this is work, to not allow oneself to be penetrated by the thoughts of "dog", this is the main work, to prevent their passage into our system, and with this we build masachim, we build unity within ourselves. And of course in this regard the Faith in the Creator is of decisive significance, because how else can we refuse the sweetness of impure thoughts, impure desires, and in each condition choose only the two thoughts of minimal significance. Two, because of masculine and feminine, right and left. The couple that can lead us out of the slavery of klipot. And namely for this is needed Faith in the Creator.

Where can I get this Faith? How does this Faith manifest? And how many questions arise, when we desire to work on ourselves, in order to see the truth, rather than the set/collection, which is presented to us when there is an overwhelming amount of impure thoughts, and only a couple from Holiness. So the Faith in the Creator is a very loose concept. Ask any religious person, of any faith, he will tell you: I believe in the Creator.

Here I want to give you some clue, some criteria to help you, the criterion of Faith. Firstly, group faith, know that is disgusting in the eyes of the Creator, because the Creator only sees the individual human heart, nothing group-related can be a sign of true Faith in the Creator. And only true faith is the motor, engine, that leads us to being able in every condition to choose namely that one single Holy couple out of all the thoughts that come to us at a given moment, at first as thoughts and further as desires. And so everything group-related, this is faith in the group, faith in religion and so on, while Faith in The Creator, this is unification

with the Creator in such a way that He is one and you are one, that is when in you there is the very same projection of oneness as there is in Him.

What does this mean? This means, that if you have true Faith, then within you there is no splitting, no separation, only wholeness. A word comes to my mind: upset, which means to feel something that worries, touches me, of course negatively. To be upset by something that happened, to lose balance, to become anxious etc., i.e. to lose unity within yourself, and instead to be up-set, to break yourself into pieces. (And in this case work on justifying my "grammatical" error: the word upset, in russian "ras-stroit'sya" is written with to "s" and has a different root than the Russian word "ras-troitsya"[to be divided into 3]! Hint: from one follows the other).

We said that the evidence of spiritual advancement forward is the reduction of doubts. And the reduction of doubts leads to unity inside the person, because the whole world is filled with Him, for he is One, and you must allow yourself to be formed by the upper light in exactly the same way, so there would not be any splitting and such. But other than the reduction of doubts, there is one more indicator of the presence of true Faith in the Creator. This is the faith in yourself. I am speaking of this for the first time, because this is the deepest attainment that is given to the humankind. Previously I did not speak about this, obviously because everything had to be brought to a certain level.

In our world it is understood thus, either the faith in the Creator or in oneself. In oneself, seemingly means that everything you do is for reception for your own sake. This is not what I am speaking of. But according to the measure of the strengthening of the Faith in the Creator, the same should happen within you. That is, the sign, the indicator of the growing faith in the Creator, should be the strengthening of the faith in yourself. Because you are building masachim, building anti-egoistic strengths within yourself, in this way preventing the division of your soul into sections that pull in different directions, rather they are all directed in one direction within you, all having the same one purpose, one goal.

And this is called "fellowship" inside of the person, where all of his desires are "fellows" of each other. And we are going to learn more with God's help about what is "fellowship", among other things, in the "Gates of reincarnation". Take, for example, the shoulder of a person's partsuf, the upper third of Chesed, Chesed and Gevura. If we are to look at the physical human shoulder, there are different organs, different connections, etc., and when there is a problem in the shoulder, then the nearest organs related to the shoulder come to help to the place that hurts, they protect this place. This is called the group of kelim of the shoulder, and in the same way every organ has its' own sub-group, and all of the organs of the body are like fellows, that help each other, and all have to exist in complete harmony, and all of this is inside of only one person.

And all of this, those ignorant of the spiritual, project on "fellowship", "group-ism" in this world, while the Creator looks only at the individual heart of a person, and does not see any comrade-ly kli etc. And so this most important indicator of Faith in the Creator, or the increases of Faith in the Creator, i.e. Faith in haShem, in eternal life, this indeed is the strengthening of the faith in oneself. And this should be a measure for you, whether you want to know if you have advanced towards your goal, towards perfection, towards unity, towards wholeness, just as the Creator is whole. Look at your faith in yourself, has it strengthened, intensified? If yes, then you are not deceiving yourself in the strengthening of your Faith in the Creator, and vice-verso. Faith in yourself, means Faith in the Creator.

There is of course faith in oneself in other relations. A person can believe in himself if he is a politician, writer or artist, he believes in his abilities. This also means, that he has pierced through himself to the point of attaining wholeness in some area. Faith in oneself, this also doesn't mean the artificial faith in oneself, when a person believes in something that he is not. Faith in oneself, this is the faith in the strength that is within you, not only with thoughts, but with that force of will that you have, and that from within assures you, that you truly believe in yourself, and with that you acknowledge your true Faith in the Creator".



## FAREWELL PEP TALK

November, 2006

Before we proceed, I would like to say the following:

Our lessons will continue until the end of December of this year, and then we will stop. At this point the classes for our Russian-speaking students are over. This is why starting from this lesson, meaning for the remainder of November and December, I will try to give you parting advise and not lessons of Zohar and other disciplines, but something that you truly need on your journey. I will try to reveal everything that will be bestowed upon me.

We have studied for more than two years. I have only a few students – the number does not matter.... So these, few people – for some reason, chose to study kabbalah individually and to work with me, they chose me as their teacher. This is not a coincidence, as out of a very large group you stood out and came upon something that is not taught anywhere else. Most of it is taught with the focus on groups, while I bring it into the purely individual spiritual work. So the fact that you are studying here means that you got very close (and were, prior to beginning your to study kabbalah with me) to individually study the Path of the Creator without a guide.

This marks the start of the real, true, painstaking, difficult work that will begin after this New Year – presuming that you want to walk the path, on which you started, the path which I took from the deepest sources of the internal (secret) Torah through Ari. In order to facilitate this, I will try to explain how to you should proceed further, and how you should study.

This requires tremendous courage, will power and a huge desire to win – as only the weak looks for a guide. As the most – are weak, they search for rabbi, liberator, a “head” to blindly follow and are ready to do anything for as long as they can escape putting in their own effort into their individual work, in order to avoid any connection with the Creator, with The Creator.... As the people of Israel said when they approached mount Sinai and heard the thunder and lightning, and the voice of the Creator, which turned them inside out. At that point they called to Moshe “You go speak to the Creator!” and closed their ears. “Then you can tell us, when the Creator told you”.

This is how this “guide-ship” began; this is how the “herd” developed the need for a guide, king, rabbi etc. They will tell you, that you need to spread something – while you have absolutely no idea what it is that you are spreading... When one who is not liberated, a blind man, begins that teach kabbalah to another blind man – what will he achieve? What kind of rectification can you achieve in the spiritual inside of yourself? By the means of “distribution of...” which has absolutely no connection to your own spiritual work?

As this is my last parting advise, I will try to give you direction, that I spoke about many times: this is the direction that will lead you to liberation, to the direct contact with the Creator – eye to eye.

It may seem terrifying, but at the same terribly ... pleasing, it gives hope and confidence in the liberation, as liberation will not be found through a guide, no matter who he is, even the one that gave his life for the others, and through his liberation cleared all of his own sins. They try to convince a person: believe in the Name and – that is all! You are already liberated - your sins are rectified! But it is not so simple, not so primitive, as religions may want to convince you to believe.

So, how is it possible to reach the stage, to be independent of any guides? This is my task

– to explain to you in these, I cannot call them lessons – they are more of a parting advise. Will you accept it in your heart, or not – it is none of my responsibility (concern).

We will start from the most important part, the deepest and most obvious – with the purpose of the creation. What is the purpose of the Creation? Creator created the creation, and His purpose was to enjoy the creation. Nothing else! In order to enjoy the creation, He created the desire to receive – as how can He enjoy the creation that does not have the desire for joy, which He wanted to bestow upon His creation? This is why the entire creation, all four natures of the creation, received the desire to receive joy. This is all.

When He planned the Creation, He did not foresee to have the Creation serve Him. How can it serve Him? He wants to serve His own creation, He wants to give them everything, based on the principle that He used to design and build the creation, where the higher serves the lower, not rules but serves the lower. There is no authority - there is nothing else! Even though everything is under His dominion! He gives life to every measly branch, molecule and anything that is alive. He gives life to everything, and He is involved in everything. But He made it so – He created the desire to receive – and this is called the creation.

However in order to bring the creation to this, to its perfection, in order so it could receive the greatest good, which He meant to give, which He always has given and which He never takes from His creation – once and for all, he decided to give and gave it, and he never changed his mind after he gave it in order to take it back... For this He created this tikun, this program: for the purpose so that the creation could receive the goodness and joy from Him – this goodness and joy, which gives perfection, eternity, fullness, success, riches, and all the greatness, that he has in Him – for this purpose He created a small condition:

for the creation to be like Him.

Nothing else! Look, He is saying: “I am the giver”, and He gives every day, and in this way he teaches us. You have to wake up in the morning. What? It is hard for you to wake up for school, to go to the first grade? The alarm is ringing, but you want to sleep so much! Yet you need to go to school. You feel it as if it is a burden. Than as you become older - there are other burdens. Burden after burden... The burdens grow! Where is the tranquility, where is the happiness, where is the perfection, which is the purpose of the creation? Show her to us, the purpose of the creation! We do not feel her (it)!

So he made his creation... and now He, is saying to it “Do you want to receive? Please do! However first you must be like Me. Look: I give – and you must give. Get up! We will walk to school together! “ A child must be taught. It might be hard for you to get up, but you get up and say: “Look, Hashem, is also going to school with me, He gives me strength, so that you I can walk”. So the child gets up.

Throughout your whole life, you must learn from Him, because He is – the Source of all life. He is teaching us, but what? He is teaching us, how to feel the real life, not death, which is worry - no matter kind of worry it is – and is conveyed by the unclean side. The “greatest” worry: about your kingdom, family, health, and the success of the other people – it comes from sitra achra, the unclean side. As in the Creator Himself there is no worry, on the contrary – there is complete serenity. The same way a person in our world, despite all the burdens (problems), which he faces in his lifetime – must carry his burden. In the holy language there is a saying: Hashem nose avon, the Creator wears the-sin. All our burdens – are sins – if we feel something as a burden – it is already a sin, a discrepancy with the Purpose of the Creation. As if I feel something as if it was a burden...

Hashem gives me everything that I need, he wants to give me everything that I need, and if I feel something as a burden, that I, in this manner, doubt, or even reject the Creator, in that aspect and in this way, I reject that justice in His rule of me and of this world.

If we accept it from the beginning, the Purpose of the Creation – to enjoy His creation – as in enjoy the creation means to enjoy the desire to receive and the desire to receive is always something individual! – Then there is no possible way to talk about “collective” enjoyment, even if we speak of only two individuals, only because one can eat one hundred grams of steak, while the other can eat four hundred grams of steak. So what kind of “equality” can we possibly talk about, what “collective” “universal” kli? – Everything is only individual?

So, only by the means of individual development, individual spiritual work - a person can exchange his kelim for the kelim of the Creator: He – is a giver, and I must be a giver, nothing else! In that case if I am a giver, than I will automatically give to others – even I do not know what it means to “distribute (spread)”! And the opposite is true, “distributing (spreading) something” means that I want... I say, “Yes, the Purpose of the Creation is that Hashem wants to give joy to all, but I want to give something, and I want to please someone with my views, my judgements towards something. I want to give him this” – while only Hashem gives this joy Himself to a person. However a person must be ready for this.

If he is ready, like you are, than he comes to study kabbalah – pure kabbalah, that I tried to give to you: just as you came here yourself. Meanwhile giant masses study kabbalah for something else, but not for the Creator, absolutely not, as “for the Creator” means only individually! Only through your own kli! As only through my own kli can I understand the Creator. As through Him and through my own kli, I can see him in that angle, in that “color” and light, which correspond to His greatness, and to all His other qualities. However He always matches my kelim. Meaning, that He Himself also transforms, “dressing” into my kelim.

Of course when we study the creation of Creator, we study Him in the general aspect, but we always feel Him in the individual aspect; only in the individual and never in the general aspect. We are always talking about the one and the same Creator, Light of Ein Sof in all of His robes. However it is impossible to come to the Creator, by any other means, that through the individual path: as we can see from Ari and all other great explorers of the Creator.

Moshe was searching for the Creator – and he found Him. It was not the people of Israel, not this body mass, which is called “the People of Israel” – they are all the desires that Moshe had. He wrote about this in the Torah. Moshe himself – his inner point in the heart, through which he connected to the Creator. Hashem opened the point in his heart. This is – the individual moment. While Adam was one on one with the Creator...

Only by being one on one with the Creator, all the time, at every given moment, you can deepen yourself and in this way come into the union with the Hashem – as a person has no other purpose! We already said that the Creator, He wants to give, to please his creation, and a person has no other purpose, rather than to unite with the Creator. “Union” in the spiritual means to receives the same (similar) qualities.

This is absolutely individual. This is the reason why I completed halted – and do not have any desire now – to give any kind of lectures, “to-seduce” somebody with kabbalah. A person comes to a lecture and now I must to convince (sway) him? Only the Creator can sway a person in the order for him to come to the spiritual...

The one who studies religion does not need spirituality. For example my people – people from which I come – do they need spirituality? Even in this time – so what can possibly be said about two thousand years ago, when they “stood on the threshold (of the end

salvation)”, when the Temple was destroyed! Temple – is the holiness inside of the person. If the holiness inside of the person is destroyed, than the stone structure also gets turned into rubble. They did not want to listen then. Do they want to listen now? - They do not want to. Israel of the past and current Israel – do they want to listen to Him? The ones who do not want – their leaders, the same as before... Did they want to listen? – Absolutely not! They did not. They did not want to go into holiness themselves and did not allow their people to go into the holiness. The same is happening now - nothing has changed. This is why you should not look for “guidance” for rabbis, priests, philosophers etc. Because it will not work! You will not find anything good.

[“But Yeshua – He is our guide!” – you will protest. Why do you think so? What did Yeshua say to a paralyzed man? – “Get up and walk!” He did not say: “I will make you walk, believe in Me and – everything else is with Me”. No, Yeshua, clearly states to us that every person must put in his individual effort, in order to “get up” himself, an effort, in order to “walk” by yourself etc.]

So those few kabbalists that loudly proclaim to you about themselves, will give you absolutely nothing! They will not give you a path to liberation, to salvation, to perfection, to unity, that allow you to merge with the Creator – instead they will give you absolutely nothing! The one that lives in the States – he will tell you to fear and give them your money for their projects, otherwise you will not receive any light. But if you give them money, than you will get the light, and earn a lot of money, etc. This is their “guidery” , for which they promise you everything, as long as you accept it. This is false! You will not come to the union with Creator through them!

There are also these, scientific once. They say, that you need this, and you need that “through science you will come to the union with the Creator!” – this is impossible, even theoretically, but they have their own purpose: to make a science out of the spiritual, this means to squeeze every last bit of light from it. This is why this cannot give you anything.

There is also the once living in the North of Israel, where they try to form religious Chassidic communes. Once again: a group method, like everywhere else....

However it is impossible to reach the Creator by the means of the group method – and only by standing one on one, as Ari stood one on one with the Creator, as Yehuda, as Yeshua – one on one with the Creator! Only this way! There is no other way to even touch the holiness; there is no other way to feel the Creator inside of you!

Because “to feel the Creator,” means, that you already rise or chozer. We always raise Or Chozer from our own kelim and by no means from the group kelim, because there is no such thing as “group kli” - it does not exist, for it’s an abstraction. You cannot rise or chozer as a group! Even two people cannot raise the same or chozer together at the same time: every branch has its own root, its specific root. So saying that this “general (world) kli” has a general(world) root – this does not exist!

I am only trying to warn you, otherwise... each and every one of you is free to once again begin his search for a guide, so he could teach you something. I was searching myself – and I could not find him anywhere, there was no rabbi – so what can you possibly say about other “teachers” from the people of the world. There was no one I could ask, about that which I truly desired – liberation...

I studied alone, myself, only myself – and I learned the language, so I could study kabbalah. Only at that point I became free from all these pastors and guides, and only then,

my true spiritual work started, only than I began my dialogue with the All High, and only than I developed the feeling and understanding, the confidence in now, confidence in every waking moment that I am present it, confidence in the fact that Hashem will not leave me and that He guides me – this Light, that I have a constant connection with, the interrelation...

He constantly hits my kelim. Why does He hit me, why won't he care me? - Because I am not religious. He cares a religious person because a religious person is like a little child - he is spiritually undeveloped. He receives only the good from the Hashem, in this world and in the future – and he does everything in order to receive it, he want to “make a deal” with Hashem. This is why He does not hit the religious person. He hits me – for one reason only ... because He loves me! Because I want to have a direct interrelation with Him: like a father and son. This is why I feel His strikes. His strikes are important to me! Why? What are these strikes that He deals to me?

This light, that He gives me – is perfection. So when He hits it into my kelim, which are far away from perfection, they are not perfect at all – in any way, no matter what it is – He, this light, hits my kelim, reflects and creates in me these feelings of frustration, even pain from the fact that I am troubled by various distractions. However these distractions – they do not exists. It is not the objective reality, but simply a result of the contact between the perfect light and my imperfect kelim. They are imperfect because they still want to receive for themselves. This is why I welcome these hits from the One Creator. Who hits me? Only the Creator hits me, and in this way, He motivates me to pray to Him again and again, he motivates me to desire the compatibility with Him, so His Light can come and fill me. As this – is a constant process, executed so I could receive, and accept the face of Shechinah constantly in the state of permanent faith.

It means, that my kelim are completely dedicated towards giving – then I will stop feeling the “blows of fate”, as they say it in our world. When the Light hits the kelim of a person and he does not react to it... He is hit again and again... At a certain point, when he stops reacting to it at all, the Light stops touching a person, and then this person is given to himself, without any feedback. Than these “blows of fate” begin to realize themselves in this world, and a person begins to experience various troubles (woes).

As long as the person still desires these blows of fate, as these blows testify to the fact, that I am loved up there, they want to correct me, want to help me reach the Purpose of the Creation, meaning to help me transform my kelim towards giving – at that point they stop, all these “blows of fate”. Everything that irritates me, everyone and everything that bother me, will stop at the point where my kelim will completely focus (work) towards giving. What does this mean? – The vectors of my powers, meaning, all the masachim, which I build on every step, they are only looking up, in order to receive the reverse light (that they reflected), and not just or yashar. At that point I will also receive or yashar in me.

However my purpose – is to receive the reverse (reflected) light, meaning or chozer – which is always hashpaa, giving. Then I also receive or chozer in my body, which I reflected in my head myself from the direct light which came to me, which kept on hitting me... Now I also receive or chozer inside of me, and in it there is or yashar, and that or yashar is the Creator, which is in me.

This is all absolutely individual, and does not require any guide. This is the reason why, during these parting conversation, I wanted to give you a clear and bright feeling of the Purpose of the Creation, from all other aspects, which we shall discuss – as I was given permission to tell you all this – so that you could feel it deep inside (in the depth) of your soul. This is my purpose. At this point you must work and study it yourself in order to reach this goal.

‘How and what do I study myself?’

There are three things that we study:

Shlavei haSulam – you must study it constantly. Meaning, you must go further and study it yourself. “But how can I do it myself? I do not know the language.” The first twenty lessons contain the entire grammar of this book. Study them carefully, even if you have to repeat it again and again. We went through about one hundred lessons – start to work with the language, as there is only one Holy language. The other languages – they are simply derivatives from the language of the Creator. Of course they also have everything that is required to express the spiritual, but it is not direct. Only through the Holy Language, which is given to the entire world, you can come into the union, complete union with Hashem. So you must study it.

We studied little grammar, it is not important – you can study it on your own if you want. However you have to avoid going to study into the religious institutions, or into various so called “kabalistic schools”, as along with the language they will shove their group ideology inside of you, and it will be very tough to say “no”. The same thing happens when you join a certain group, some pastor, guide – whoever it might be – you will lose the spark of holiness in your heart. As they have everything except for holiness. They have science, television, radio, commercials, enterprise – everything, as it might seem. They have large groups of sponsors surrounding them, millionaires and even billionaires. However there is one thing that they are missing – holiness. They will take from you that little crumb of holiness that you do have, as their so-called leadership comes from sitra archa.

Sitra archa rules everywhere there is a group. She is there, filth, and she attaches herself to them. Why? She is happy that the guys are motivating each other, helping each other out, – so it might seem that they are helping, while each and every of them has a desire... when one of them sees, that another does not know something, it gives him tremendous pleasure – even if he fails to notice it inside of himself. Meanwhile the one that is better than him causes him to feel irritation and jealousy. As there is always someone that knows less than him, and there are also those that know more... Also this is one of the games that their teacher plays with them, because if their teacher was working correctly, spiritually, than he would constantly create new groups and would avoid putting those who are studying for five or ten years into the same group as those who are only studying for a year or two. Do you understand?

As this is one of the ways in which sitra achra feeds itself, as the one who has been studying for a long time considers himself (even if unintentionally) a hero, a know it all, “big”, a kabbalah practitioner “with experience”. He gets a kick from it, he receives great pleasure, when the new “suckers” arrive and he gets to proudly walk around and teach them. He feels his superiority, feels that he is higher, is more important, he is filled with pride...

Meanwhile the newcomer is thinking: ok, let’s wait, right now I am a “nobody”, but just wait.. I will be patient...study... and then I will step over you... Of course when he looks up to “old timers” and “officers” that are studying for many years – they have people who study for over twenty years – than he studies and tries to progress faster, but he is suffering along the way, and all this is played out and encouraged by the group. However this does not give any tangible progress to those who are studying for many years – as they have to pay their attention to that “sucker” that keeps on coming. Yet that “sucker” cannot really catch up to those who have been studying for over ten years – as their perception is completely different. So in the end what takes place is this rotten competition, which does not correspond to any aspect of the spiritual.

This is why you need to study the Holy Language yourself! You do not need “Hebrew for the sake of the Hebrew”, you do not need to speak this language. I do not speak it – in a sense that I do not use this language in my daily interactions: I do not need it for that purpose. However you do need to know how to read the Kabbalistic texts that you are studying: Shlavei haSulam – as I stated before, TES, which means Yehuda Ashlag, his commentary Or Pnimi, and the Ets Chaim by Ari. You must also study Zohar. So these three things, three disciplines (Tes and Ets Chaim is one and the same thing) – they will give you everything that you need.

“But how can I do it myself?” This is exactly it - You! Do not fear! At the beginning of our course I said that you will only need about one and a half years – all together to learn the language if you practice it at a normal pace. You need to have dictionary. There are many great dictionaries out there, especially in Israel, they have big “Hebrew-English” dictionaries (there is also mobile apps, internet, etc.), and overtime you will need the big Hebrew dictionary similar to a Webster, where all the terms are explained in a very simple language. However even without such a dictionary, you now have enough materials with a word-by-word translation to English language.

If you persist, all this work you put in yourself will pay off. Your effort will bring you to the Creator, and not some guide, no matter “how great” he might be. Each of you must try to study alone, and you may meet to discuss kabbalah in person or through Skype or the forums....

## **FIVE STAGES IN THE DEVELOPMENT OF LOVE**

There are five stages in the development of love in general aspect. They exist also in every particular aspect: in each particular state of a person. And here they are (upwards):

1) the level/stage "children's" love: he loves everybody (without knowing himself) and does not feel the shortage in himself. All this is only for the sake of selfish receipt.

The definition of "children's" does not mean that it occurs only in childhood. There are a lot of people that remain the rest of their lives at this stage of development. From the side seems that "the one gives all that he has, this one is a saint!"

2) the level/stage "religious or group" love. It is a selective love: he loves certain kind of people (including himself who is still unknown to himself) and hates others. He gives to his group in order to receive from them, according to the well-known principle: "I'll scratch your back and then you'll scratch the mine." And so, from their side, his comrades say about him: "This is the fellow, this is a hero!"

3) the level/stage of "hatred of all that is not 'I'": he loves only himself, but feels already the shortage... although "the imperfection is not in me, but outside of me." And that's why he hates all of "them". And his inner attitude is the full restriction for everybody who is outside of him. His love is only for himself and of course still selfish imperfect, immature.

4) the level/stage of "love for all... except himself": he hates only himself! That is, he refers his shortage only to himself: the world around me is good, but I am bad! He gives to the world, but makes a restriction for himself: he doesn't want to receive.

5) the level/stage of "love for all, including himself". He gives to everybody and receives for himself, but now for the sake of giving. That is, without a doubt, a mature and true love!

The same thing is happening in your every state: the same process of development through the 5 stages of love. And until you reach the 5th stage of love in your every state, you will feel uncomfortable. So, this will be your sign, whether you really progress or not.



## FROM WHERE DOES MERCY COME?

/Zohar Breshit 8 lesson 96/

(This is an excellent ot. It treats the sacramental of the sacramental. Pay attention here, it's crucial so we can attract from this highest place, where all the 13 attributes of mercy come from. It is going to be explained in this ot.

The verse mentions two great heavenly lights. He is going to discuss Hagdolim/The Great Ones, a verse from the Torah: Breshit.)

**The verse Hagdolim/The Great Ones teaches that the Zo'N had risen in the name, on both sides, meaning on one level and they are called by the name that connects everything (hear what he's telling us) which (name) is mitzapetz mitzapetz (in a minute he will tell us about the two names mitzapetz mitzapetz) this means that they will receive from the names mitzapetz, the Z'A will receive from the right mitzapetz and the Nukvah (will receive) from the left mitzapets, and then they are called two great heavenly lights.**

(I need your complete attention here! Nothing in this world is spiritual. Everything is covered. Covering after covering... Only in the Zohar we can hear holiness.)

**Explanation, the name HaVaYa'H in substitution of alephbet/alphabet of atbash (a substitution cipher, hear what he tells us:) א becomes ת (so the first letter aleph becomes the last letter tav), ב becomes ש (the second letter from above becomes the second letter from below), ג becomes ר (the third letter from above becomes the third letter from below), ד"ק (the fourth letter from above becomes the fourth letter from below etc.), , ט"ס, י"ג, י"ז, (and the name HaVaYa'H in substitution of this system becomes:) matzapetz, because yud (the first letter of the name HaVaYa'H) becomes mem (from above yud is the tenth and from below mem is the tenth) and hey (the second letter of the name HaVaYa'H) becomes tzadi, vav (the third letter of the name HaVaYa'H) becomes peh and the last hey (the last letter of the name HaVaYa'H) becomes tzadi, so matzapetz. And they (Two times mitzapetz. This matter is really high. Actually, you learn about this in TES, but it is also mentioned here briefly and the explanation is really great. It's crucial to be fully concentrated here, so you can take it in, understand the meaning of the names and their root. It's very high and I'm connecting myself with it. Try to connect yourself with the names as well. If you learn to do this... all the names are within you. He is telling us the place in the spiritual worlds: the exact structure is also within you. If you reach within you this partzouf, then you can connect yourself with this place in the higher. You can attract the 13 attributes of mercy. Actually, through this you receive salvation for your soul.) are considered (the names: two times mitzapetz) to be two peyot right and left of the head of a'a. (In the head of a'a you have as it were sidelocks or sidecurls on both sides. You can find this symbol in the Chasidic community. The boys and men have sidelocks. They don't understand what it means and therefore it doesn't help them. It is given to them by the great Torah specialists to do this physically, in the hope they will someday understand the meaning behind it and then it won't be necessary anymore. Then they can cut off their sidelocks. Clear? The great Kabbalists,**

after their spiritual growth, did not need their beards any longer. They shaved the beards. Clear? Yehuda Ashlag and his son Baruch Ashlag did have beard because they were a part of the Chasidic orthodox community and they wanted to raise the community, bring them to a higher level. Therefore, they did not want to individualize themselves and be thrown out of the community.

It's not necessary to keep peyot, we have to do this by raising Ma'N. We know where to bring up the Ma'N. And this is what we are going to learn so we can attract the 13 attributes of mercy from the Torah to ourselves. Do you see? Don't do something unknowingly... like the mass, the chosen people do hypocritically with all their best intentions. Everything they say doesn't help. Not even for a bit. Because... Once again: the Torah specialists gave this to the people with the intention they wake up from their sleep in flesh. Clear? And this awakening has come with Yeshua. Without confessing to Yeshua, without connecting yourself to Yeshua in every situation, until the gmar tikun, nothing will help. The prayers you pronounce won't mean a thing, it will be useless if you don't accept Yeshua. And to do this, you have to learn Kabbalah. Accepting Yeshua is the result of learning Kabbalah. You can accept him spontaneously, but it becomes real if you come to this revelation by learning Kabbalah. Clear? Try to hear every word... It's a very special lesson, every word I hear from him, from Zohar and what crosses my mind is necessary to go through this lesson. Because until the gmar tikun – hear what I say – during the 6000 years of the Creation, 6000 years of correction we need the power of Yeshua. There is no other way, there is no other way out. During the 6000 of correction there is no other way to HaVaYa'H than through Yeshua. Because he brought us the Malchut Shamayim or Malchut of Yesod. We say Z'A, but Yesod and not further. In the gmar tikun Yeshua will come to earth, in our Malchut, in the Malchut of the Creation. In every person's soul the power of Yeshua will enter, in the way that light of Chochmah will descend to Malchut de Malchut. And from then onwards – hear carefully what I have to say because you won't hear this anywhere else – like the prophet said, the feet of the Masiach will stand on the mount of olives. At that moment, like the prophet said, every flesh will see the Creator. This means until the Malchut de Malchut. And – pay attention – it won't be necessary anymore to raise Ma'N to Yeshua. Why? Yeshua has already come in our tzimtzumed Malchut de Malchut. But during the 6000 years we need to raise Ma'N, prayer to Yeshua for every correction so the higher light can enter our lower kelim. And after the gmar tikun it won't be necessary anymore, because the Masiach will live in us. He will come to us and the entire earth will – like the prophet says – be filled with the glory of Hashem.)

**Because the 13 attributes of mercy in the Torah** (and he recites the first one), **which are Kel rachum** (Kel, the name of Hashem embedded in chesed) **v'chanun etc** (the merciful and gracious, there are 13 in total), **are divided into 13 corrections of the beard of a'a.** (They correspond with the hairs of the beard.) **And before the 13 attributes of mercy two times the name of HaVaYa'H HaVaYa'H is written** (It's written: HaVaYa'H HaVaYa'H kel rachum v'chanun. So two times HaVaYa'H is written in the Torah before the 13 attributes of mercy.) **and their substitution** (of the two names of HaVaYa'H) **in the system of atbash** (where aleph is replaced by tav and bet by shin, etc.) **is mitzapetz mitzapetz as mentioned above, and he says that these high names of 13 forgivenesses** (plural of forgiveness, translated literally) **of mercy, they are high names and go before the 13 attributes of the**

**Merciful. This can be compared with the hairs on the two sides of the head** (we say sidelocks, the place here the sidelocks begin) **that they are higher compared to the hairs of the 13 corrections of the beard.** (The place of the peyot, where the hairs on the two sides of the head start, they are of course higher than the 13 corrections of the beard.) **And for the explanation of words read in Ma'arot HaSulam** (additional comment: The Vision of Sulam. We have come across this part a few times, also in the study of Hakdama, the first book we learned. You can find Ma'arot HaSulam in the Hakdama sefer Zohar on pages 5, 6, 7, 8. If it's something very important and if it's necessary he gives a piece of additional comment, but very rarely.

(It's crucial what he is giving us in a nutshell, something that seems absolutely impenetrable in the study of the liberation, the teaching of Kabbalah. Therefore, I need your absolute attention here. I want this audio lesson to be written down: I don't ask this often but I feel we really need it this time.)

**Explanation of the names mitzapetz mitzapetz.**  
**At first we need to know about the matter of the partzuf of hairs of a'a.** (What it means. When I read it for the first time, I didn't understand it. I went through it several times, also in Tes. I felt I didn't have enough purity, probably due to my intention to receive it correctly. Therefore, I'm asking you to be fully concentrated here.) **And this matter has already been explained in detail in Talmud Esser Hasfirot, lesson 13.** (We'll see what this is. He does not say which part.)

(Look at the clarity of Yehuda Ashlag's soul, is, it's a divine soul.) **It's about what has been explained above, that despite the fact the ga'r of a'b can't stay in a'a and in all other partzufim of Atzilut, nevertheless they are obliged to appear in him in the beginning of the zivug, and it's impossible that the va'k of a'b will reveal themselves without the revelation of ga'r of a'b first** (Clear? We have learned that the light never comes to the Creation partially. The light comes in its whole: ga'r and then va'k. We have learned this in the previous lessons.) **but they (ga'r of a'b) immediately leave the partzuf** (they immediately disappear from the partzuf). **And this is because there are no kelim in the partzufim of Atzilut** (pay attention) **that would be capable of embedding them, because these ga'r are only attracted to the Malchut of the tzimtzum Alef and this Malchut (of the tzimtzum Alef) is not revealed at all below the masculine of Atik, (and as we know:) and there is no light without kli and therefore they are obliged to immediately leave the partzuf.**

(Now hear carefully what he's telling us. It's really great:) **And it is known that the matter of going out of lights only refers to the direct light of the level (of partzuf) but the or chozer that is in her (in that level), which covers ten sfirot of or yashar/direct light cannot go out from above** (cannot leave that level) **because of its thickness** (because it comes from the creation, from yesh mi-ayin, existence out of nothingness) **and the din that are present in the or chozer. And therefore, also here only the direct light of the level ga'r of a'b goes out,** (in the head we have both: or yashar that wants to enter the partzuf, the head and we have or chozer, malchut of the rosh that reflects

the light – do you hear what I’m saying? We have both, or yashar as well as or chozer. But when the light goes out – only or yashar leaves – then or chozer remains in the head. Therefore he says: ‘also here only the direct light of the level ga’r of a’b goes out’. **but his or chozer remains in the head of a’a, also after the ga’r of a’b going out. However, since this or chozer is the complete darkness without light** (without direct light it’s like darkness) **because the direct light left him, therefore he is considered there in the kelim of the head of a’a like psolet/waste and therefore he pushes him immediately out of the head and in him remains a small point of impact on the skin of the head in the aspect hairs of the head.** (We now understand what the hairs of the head are.) **And see now, it has been explained well to you about the material of the hairs of a’a from its source.** (He directs us to:) **And read carefully about this matter in Tes lesson 13, page 1060, in or pnimi, the paragraph starts with Kutzin v’nimin.** (Kutzin are kind of threads and nimin is another word for thread. Now is not the place to explain this, it’s explained there.) **Because** (he also says this) **here is not the place to go deeper into this.**

**And see now, after the hair has been captured in the head of a’a, they immediately received the correction of the breaking of his step** (as a tikun of the second tzimtzum, by which every level, every partzuf is as it were broken into two) **by which the Malchut of the partzuf of the hairs was risen to the place of his Binah and his Binah, Tiferet and Malchut** (that we call the below part) **completely left the aspect of the head of a’a and went to the aspect of the body, because they spread till the chaze in the body and they are called the hairs of the beard of a’a.** In the way that the two sfirot Keter and Chochmah of the partzuf of the hairs remain in the head of a’a and are called hairs of the head of a’a, while the three sfirot Binah, Tiferet and Malchut that had left the head of a’a have become (hear carefully) **the 13 corrections of the beard of a’a which are the 13 attributes of mercy that is explained in detail in Tes lesson 13 on page 1067, ot 168 and further till the end** (of the ot).

**And know that all the mochin of the shining of Chochmah from the partzufim of Atzilut are attached to the hairs of the beard, as mentioned above, that they fell in the body of a’a as mentioned before, then in all the partzufim of Atzilut there is only va’k when there is no head, but in the time of gadlut the a’a lets the Malchut of the hairs of the head descend to her place, this means to the end of the hairs of the beard and then the hairs of the beard return to the aspect head of a’a and stand on one level with the hairs of the head and are corrected there right and left** (on the right side and on the left side), **by which the end of the hairs of the head are considered the right side of a’a** (where the sidelocks begins) **and this is the right mitzapetz. And the end of the hairs of the beard are considered to be the left piya of a’a and that is the left mitzapetz. And by the rising of the hairs of the beard, the mochin of va’k are revealed, this means the shining of chochmah without chasadim, in all the partzufim of Atzilut, that they are not the mochin of mercy yet because chochmah doesn’t shine without covering of the chasadim and therefore they are called mizapetz mitzapetz which is the substitution of the name** (two times the name) **HaVaYa’H in the combination of the letters ח”ב ת”א as mentioned above, that teaches the mochin become gradually smaller** (if we replace the letters above

with the letters below, the spiritual meaning that the mochin become smaller) **like in the number of ק"תשר** (If we begin with the last letter to above, ק"תשר, then we can see that: ת is 400, ש is 300, ר is 200, ק is 100. So from below to above it gets smaller.) **but the number of the alphabet** (of the holy language) **in direct line** (from above to below) **goes up** (this means it increases, from above to below, if you take the first four letters: א is 1, ב is 2, ג is 3, ד is 4, ... you can see it increases, so the mochin increase as well) **and afterwards by new Ma'N lights of chasadim are attracted and the two names mitzapetz become the two names HaVaYa'H, that stand for mercy, and they are the two names HaVaYa'H that proceed the 13 attributes of mercy in the Torah and then plenty will be given, from the hairs of the beard of a'a, from mochin of gadlut to all partzufim of Atzilut in essence of 13 attributes of mercy that contain all the mochin of gadlut, and this takes place for 6000 years until the gmar tikun.**

## HOW TO DEAL WITH ‘HOLIDAYS’

Once again, we ended up back in the period of the months ending with errrrr... September, October, November and December. These months belong to the period that contains a half year of *achoraim backside* namely from September to February. Once again, I bring it back in your memory because we already learned it but each time it fled from man. This is the period we forget all the things we once learned! This is the time we have to be very conscious about the things we once learned, how was it a year ago, what did we learned from this period? We are standing at the threshold of a dark period, nighttime falls earlier, the night is longer, there will be more rain and of course this will influence our mood. Our cells react also, there openness is gone too because the sky is clouded therefore our cells can't expand, they shrink.

From within it's the same. When this period arrives and you aren't conscious about the things that happens you will be sad even depressive, experience all kind of strange things, tragedies etc. all the evil will exposure itself in this time of the year: from September till February but this only happens when man isn't conscious.

This afternoon I received an e-mail and the person wrote to me: 'I have no connection with Judaism but I feel it is the time of Rosh Hashanah.' This is the period all four natures are standing in front of the Creator, scary....don't think only Jews know of Rosh Hashanah, the whole world will stand in front of HaShem. It isn't necessarily to visit a synagogue just as Jews do; the whole world feels this special vibration although the reaction can be different, most of the time their reaction arises from their ignorance.

Look, it happened two years ago that exactly on the day of Jom Kippur all the misery of the American banks became known. Just that day when it was Jom Kippur was the announcement of the financial crisis. Don't think this is an exception; this is the period that what lies hidden, what is a lie is now standing in front of HaShem. What is wrong will be revealed and will be judged.

What is the meaning of this judgment? Pay attention, it doesn't matter if one is religious or not, each person experiences this period as heavy, stuffy and it begins in September and will continue and becomes more heavy during the next half year. We who are learning kabbalah do understand the shining of the *panim face* only comes after the correction of the *achoraim* – the back. First there is the *achoraim*...

First there is the light of the *achoraim the back* and then the light of *ga'r* enters our *kelim*. He who builds up continuously and consistently and undergoes with joy these months of darkness will come to the light. He will experience the months following these six months, from Adar – the month of spring as a relief. Don't think this time isn't needed. Don't wait and do nothing and think when spring comes then it will be nice and warm, we are living today, in the now. This is the time of the *achoraim* therefore we have to act and live patiently with

gratitude and joy during these six months. It's part of the annual cycle – it makes a year complete. It's during this period we are building up our strengths so we can go to a higher step. Don't say this is a bad time. This time is part of our personal growth also and we need this period!

If someone asks me 'I have no relationship with Judaism or have no part in their traditions but I feel the time of Rosh Hashanah is there...' then my answer is, what you feel is only the time of achoraim. They have given it a name, we have learned the name and of course it is the beginning of a new year, of course man is standing in front of HaShem, it is a heavy period, all of this is true but only considering the point of view of man.

All the special days and holidays are given at man. It is man himself who determines these days, see it this way. It is written in the Torah: "for you this is a prescription; it is the beginning of the months, all the months of spring I give to you, this is for you the beginning of the months but you have to count the months yourself". Who says its new moon? Of course man sees this in the sky but....in earlier days when there was the Sanhedrin *the Great Meeting*, a month started when there was a testimony of two witnesses, and they came from the place where the moon first appeared and then they came to Jerusalem and they appointed the time when it happened. This was the beginning of a new month.

It was therefore established.....sometimes they celebrate the new moon during two days, why? Then there was nobody coming from the surrounding of Jerusalem while there was the Great Meeting but it came from another place and it took a day before the testimony of two witnesses arrived at Jerusalem. Now you know why two days, you don't have to celebrate two days just as they do. They don't understand...its only one day new moon and that's the day you have to celebrate.

The thing is, here on earth man influences the special days. It is given to us to announce all the holidays so each person should know when it took place and of course it all comes from above but at the same time you have to know that from above doesn't exist Rosh Hashanah. There isn't Jom Kippur. There are no special days above, neither Rosh Hashanah, nor Jom Kippur or Pesach; it is only given at man.

For he who comes further in kabbalah the aspect of time disappears...the calendar disappears. Me for instance I don't look at the calendar, I have no interest. Please don't let there be a misunderstanding, I don't say you have to do the same as I do; each one of us has his own development. I don't say don't look at the calendar. I always had said to you "look these are special days, they have a special outcome because there is benevolence from above" and this is still right. I have never said to you, and I will never say to you 'follow me' because each one of us has his own development.

But for me the calendar doesn't exist any longer. Of course I have my agenda containing an appointment with my dentist, what I mean is, I'm talking about

the spiritual; spiritual I don't need it any more. For me it has died, why? It has died because from above it doesn't exist. Above there are no holidays

A man grows and first he comes to the worlds of separation, the world asiah, jetsirah, bria....when he is in these worlds he lives in separation and doesn't receive the strength coming from the world atzilut. Due to this he needs all the holidays and let me be clear, I'm not speaking about religious people because that is only comedy. Jom Kippur etc. it's one big comedy. I only speak about he who works on himself just as you are doing. And of course you may celebrate, you may think at Rosh Hashanah when it suits you, I'm not aware of your level. But for me it doesn't exist any longer.

It's my wife who says to me 'today it is Jom Kippur' and my answer is 'that's nice'. Or she says 'today it is Rosh Hashanah'. 'Oh nice', for me it doesn't matter whether it is Pesach, Rosh Hashanah or Jom Kippur. What exists for me is panim *the front//face* or achoraim *back*. For me there is only the ten sphiroth and not the parties and whatever they give at the people of Israel who maintain the treaty of the flesh.

Of course they had to follow the treaty of the flesh but only till the coming of Jeshua and Christians have copy this and do the same. They only gave another meaning to the holidays. They were jealous and they too wanted to have their own special holidays. All of this actually is considering the treaty of the flesh while this treaty doesn't exist any longer for ha'kadosh baruch'hu.

What is there to know? You only have to know the ten sphiroth, the ten emanations of the light. Only this is important. Ten sphiroth, one partzuf and one partzuf consist of two parts: under the chazeh and above the chazeh and here is your working area. What is it you have to do? Each time you have to bring in conformity the upper and lower part, the part above the chazeh with the part under the chazeh just as z'a and nukwa. See this as an annual cycle: above the chazeh is the period of spring and summer – from March to August. The side of panim when man is full of life, that's the period we have contact because all our cells are going open just as nature....followed by the period of achoraim, autumn and winter, the months of September till February. This is a period we too have to pass with all the joy we have within us, patiently and with courage and strength.

And all of this you have to do it by yourself. Don't let the bad weather be of influence or other things that are now a little bit heavier. It's different; this half year differs from the past six month! You can compare this with for instance the good and the bad; the two periods of a year are similar to the period of good and bad. Autumn and winter – September till March are similar with the evil but a good evil, gevurot. And when it is spring and summer – March till August is similar to chasadim. Now we are stepping in the time of gevurot and this we need too! Because of the gevurot you can build up your strength, your partzuf. Both are necessarily for your personal spiritual fulfillment. There comes a moment you will know it is part of your grow, part of your true happiness, part



of your development and your true I, then look with joy and great pleasure out of your window and feel, feel what is happening during the months of darkness. Whatever you do, do it with joy and happiness – you **will** do it with joy and happiness!

## HASHEM HAS GIVEN US EVERYTHING. AND WHAT DOES RELIGION GIVE?

/From Ets Chaim/

ואמנם הט"ס אחרות של אחרונים דאמא שנפלו נשאר למטה במקום שנפלו ולא יכלו להתברר אז בעת תיקון אצילות אבל מאז ולהלאה מבריאת האדם עד ביאת המשיח, כל מה שנתקן בבחי' אחרונים דאמא בכל יום ויום ע"י תפלינו, אינו אלא מן הט' הנשארים ולא נגמרו להתברר לגמרי עד ביאת המשיח ב"ב אבל המלכות נתקנת בעת אצילות

... but the nine sfirot of achorajiem of iema fell down and remain down in the place where they fell and could not be sorted out at the time of the correction/setting of the world of Atzilut, but from then and further from the creation of man to the coming of the Mashiach (in gmar tikun) everything that is corrected in aspect achorajiem of iema, every day by our prayers, that's just those other nine sfirot (from achorajiem from iema which fell down) and those will come to completion, the entire sorting of it will end with the coming of the Mashiach, may it be soon in our days (the return of the power of Yeshua as Mashiach), but the malchut (of the achorajiem of iema) is corrected in the time of Atzilut.

Look, one sfirah was enough to impel us to go correct ourselves. Hashem has given us all through our willpower and free choice to decide our fate. I could not find that in religion. Religion wants to tie you to their institution. Jews do that to their laws, the laws of Moshe that man only fulfills with hands and feet... but they give no salvation, no liberation.

The church also does that, they say that they are the heirs of their Jesus. I do not say Yeshua, for the holy spirit of Yeshua hates what they do, what they have added to their Christianity to the faith of Yeshua which is actually positive, although they do not know what it is, they have added their previous pagan traditions with all their glory of it, all those attributes of their services, rituals, cross, kneeling before a statue of Madonna and all that stuff that they're up to there... terrible, it has nothing to do with the spiritual. They do this in order to bind people to them. They are becoming richer and more powerful.

Look what they do with that money. They invest it in business, in weapons, in all kinds of banking machinations... And in other churches... They also buy profitable football teams from the A League. They invest in it and receive money, book huge profits.

And now look at North Africa, there dies up to 90% of the population of the villages, they die by epidemic and what do they do? They do nothing. Why not? Are they not the ones who proclaim neighborly love and love for the poor?

The church should bow down to the poor. What do they do for the Africans? They let them starve. They do nothing. You see, they do nothing. They can do a chat on Sunday... the Pope can say "let's do something for the poor in Africa", but to take money out of the pocket or help those people in another way, in first instance help them create facilities for clean water, drainage, medical care ...

All those medicines that remain here in the West, destroying it as waste in all those ovens. And also bread, cereals, butter and all the rest... they do criminal things so that the prices don't drop.

Why should the church not stand up in order to bring those leftover-stock which is destroyed to Africa? And not only food and medicine, but also the equipment that simply is demolished here. All those medical devices, why not equip the hospitals in the poor African countries with this equipment.

This is only to show, to see that it is all "blabla". As the Torah scholars had said: "the chesed, the love, kindness of the nations is evil" - it seems that it is good, but it is evil. Their intentions are evil. Instead of helping to recover Africa...

Do you know what it is? It is one of the most crucial points in solving the current economic financial crisis.

Can you imagine the poor Africa when there will be given the first push to give all the used equipment - 'used' does not matter, it's still perfect – to bring it over with people who can train them... Not just give money. They give money and the leaders of those poor black countries are cruel. They are much more cruel than the colonizers - the whites who were with them.

To provide them with all kinds of resources to start develop... what would that bring? Then an entire continent will rise from the ruins.

Can you imagine what a market segment would come there and what potential of people power would be connected to the process, working process, creative process, in all aspects. Instead they play comedy with Africa and let them starve...

## HOW I DID NOT BECOME A TRADITIONAL RABBI

In 1967 I moved to Moscow from the Urals where I lived, and somewhere in June - July 1973 I was graduated and became an engineer for automation engineering (specialization: robots, manipulators, etc.). I passed the 2nd and 3rd years of my studies within a year and graduated with honors. My scientific manager at the time was the world-renowned professor Boguslavsky, who invited me to stay in graduate school. He immediately offered me a position of a Jr. Researcher to write a dissertation on the subject, which he was evolving. My future as a scientist was bright...

But by the autumn of that year, I suddenly did something very "stupid" in the opinion of my friends, family, relatives, professor B. and all others who knew me: as I OFFICIALLY went to study in a Jewish seminary at the main Synagogue of Moscow city in the Arkhipov street. (A bursary in the seminary was then insignificantly small - about 10 rubles/month).

In order to become a student, it was necessary to pass a special screening by the Ministry of Religious Affairs, after which I was officially enrolled as student at the seminary.

I grew up in a simple religious Jewish family, but my parents did not teach me to read and write Hebrew. And so, now becoming a student of the seminary, I quickly began to study Hebrew, prayers, the Talmud, etc. In my group also studied Rabbi Eliyahu Essas (or, simply, Ilya, he is now one of the most famous and leading orthodox rabbis and he lives in Jerusalem. However, he is well known for his ardent hatred for and intolerance of Kabbalah.)

Meanwhile the young Shayevich (who was formerly the chief rabbi of Russia, and now, perhaps, the chief Rabbi of Moscow) has already been studying for a year and a half in a yeshiva in Budapest to get smicha - the diploma and the title of rabbi. And so, after three or four months of study at the seminary, I became one of the best and promising students.

Then, during my studies in the seminary, the chief rabbi of the USSR was Mr. Fisher, a good natured, but Torah illiterate Jew. (And before him it was rabbi Levin. He was a talmid-chacham, a Torah scholar). In the day time I studied under great Mr. Gurevich, and in the evenings (and nights, separately from all, secretly), I also studied under the great tzaddik and talmid-chacham rabbi Miller - the last of the Mohicans, one of the greatest scholars of the Torah and Talmud in Russia! At that time he already served a sentence of 10 years in Siberia for teaching the Holy scriptures. After all, unauthorized teaching the holy language and the Torah was then, in 1973 - 1975 strictly prohibited and relentlessly pursued by the Soviet law! Curious is the fact that students were also punished for studying in such "illegal" form.

And so, at the time there already were concrete plans to send first Ilya Essas to study in the yeshiva in Budapest with the purpose of becoming a rabbi. (There already was a chronic shortage of skilled rabbis throughout the Soviet Union). But in the spring of 1974 Ilya suddenly gets thrown out of yeshiva, as it turned out that he is a refusenik, who participated, also in a demonstration in protest of the obstacles to leave the USSR for Israel.

Then the Jewish synagogue leadership turned its gaze at me and at Yakov Rykhlin (in a couple of years, he left to the US.) We were being intensively prepared for the departure to Budapest, so we could study there to become a rabbi (with a lovely outlook towards the very near future - as just in a couple of years of study, and with my devotion, obviously, even

quicker, to become a respected rabbi, if not in Moscow, then certainly in a major city of Russia or in a capital of some union republic!). Future of a major religious official was shining brightly towards me...

But for the holiday of Shavuot, suddenly arrives in Moscow the world famous Rav Teitz from New Jersey (USA). And he - oddly enough – has a "request for me." It turns out that his aunt lived in a city in Ural, where I came from to Moscow, etc. So then he asked me to give something to her, I do not even remember what it was. So was the need from above... Then, on the day of Shavuot, which coincided with the Sabbath, after the service in the main synagogue in the Arhipov street (there, in front of the synagogue, stood a crowd of people of whom were protestors – refusniks, as they were denied permission to leave for Israel, the family members or sympathizers. Meanwhile the inside and outside of the premises was swarming with KGB agents!

Rav Teitz leaves the synagogue with me and leads me to the hotel National opposite the Gremlin, where he was staying. While I am... like, a lamb, do not resist to go with him... And so, after a brief stay in his room, I went out to go home, when suddenly a man approached me and inquired about Rabbi Teitz. He was a KGB agent. "What do you think, why did Rabbi Teitz came here? And other similar questions. It was followed by: "We very much encourage you to cooperate with us in transfer of any information that may be of interest to us."

...By nature, I am not a hero, so, starting with the very next day, I stopped going to the synagogue and the seminary, but sent instead my mother there, in order to tell the Jewish leadership that I have to leave the seminary "due to health reasons."

However, in the evenings and nights I continued to study INDIVIDUALLY with Rabbi Miller and Gurevich.

That's how I was saved then from the unclean powers... to become later a SPIRITUAL RABBI in the Lurian Kabbalah!

## HOW TO DEAL WITH FOUR NATURES

/From the Zohar lesson 283/

We say that everything is spiritual and that no word in the Torah is about the material, but the human being here on earth is after all material? How do we deal with the apparent incompatible aspects of the spiritual work and the body. The most essential problem: how do we deal with this in a kosher and thus constructive way so it can lead us to our fulfillment according the Creating plan with regard to our soul.

Hasjem has also made four forms of nature: lifeless nature, vegetable kingdom, animal kingdom and human nature. Also in us, in every human being these four natures, aspects, four structural layers are present. How can we then say that the human being is only spiritual... We don't say that... We also learn it in the basic course: that a human being has to of course apply the spiritual in his daily life, in his emotional life and in his other aspects. So how can we briefly formulate the relationship between the four natures and how do we work on all grounds.

It all means that we have to the work on four territories, because we have four natures. We can't say that we have to only focus on the spiritual... Of course everything comes from the spiritual, but we still have to work on our four natures. How can we formulate this in a way that is understandable for us? We can of course say that we have those four natures in us: the animal is our flesh, the human is the spiritual, etc. We can see that our organs, or other parts of us point at certain natures. But how can we formulate this in a structural way so that we obtain a good package of knowledge to put into practice.

How can we approach/deal with the four natures in the way that it liberates us... liberates us from the klypot. That we shall elaborate in our way to our personal fulfillment. What I try to say comes from a text, it didn't fall into my lap through meditation, but it comes from a text that we're now learning.

We have the four natures that Hasjem created. The lifeless nature, this means spiritually lifeless... lifeless means in our adjusted terminology something that we use in behalf of our body. But we're not talking in Kabbalistic terms now, the wish to receive for yourself, but we're talking about our material body.

The vegetable kingdom or vegetative nature is the emotional in us. Let's say it like this: the first is the physical and the second is the emotional and these two corresponds with the vegetative. Then comes the psychological that corresponds with our animal nature and the spiritual matches with our human nature.

It will help us understand how we are, the other aspects that we normally don't learn in the Kabbalah. In the Kabbalah we only learn from the perspective of the spiritual. The whole Torah only speaks of the spiritual. What we learn... we don't have anything to do with those three lower aspects. We have said this often that we don't learn anything in the Kabbalah about the lower body, not the emotional and not the animal in the human being. But Hasjem made the human being in this way. All tree, animal, vegetative... in the new terminology: the physical, the emotional and the psychological all belong to the material human being, but Hasjem made us in this way. All three are made out of the unclean system of powers, but it's a part of us. It actually reflects the three natures that Hasjem created. This means that we have

to try and live adequately with these three lower forms. But how?

We know that also these three are influenced by the spiritual, absolutely, but there is nothing of kedusha, holiness in those three. Nevertheless Hasjem has still made it in a way that the human being is self-regulating. Everything is in you, also these three lower forms of the human being. Hasjem has structured it in a wonderful way, in a way that there is also here a matter of corrections. This means regulations, corrections by which one also needs to raise Ma”N... where to? To a place that is destined for every of those three forms of our nature, that regulates, controls every of those three aspects separately.

Pay attention to what I’m telling you, because it’s not easy, it doesn’t belong to the Kabbalah in the direct way. Therefore I say very simple things that are obvious to understand and use.

Pay attention. Hasjem made the human being in such a way so that he could serve Him with all his four natures. In other words, the human being has to do the work on his four natures within himself. He has to work on himself through the physical, the emotional, the psychological – it goes continually deeper – and the spiritual. All four natures are absolutely necessary. If someone ignores or works less on one or more of his aspects, then he gets out of balance and the way to his fulfillment is disrupted.

Pay attention to what I’m trying to say. If someone for example is only occupied with the spiritual, but doesn’t know how to deal with his physical or does it carelessly and/or with his emotional and/or with his psychological, then it is out of the question that he will come to his completion by only learning the spiritual.

How do we have to deal with our physical? Try to hear every word that I’m trying to say. I try to tell it as simple as possible, because I don’t have to theorize it. Everything has to be practical. Look, just as we say that Hasjem created the operational system of the highest spiritual... also this operational system of the universe is located in the human being... The human being communicates spiritually. The human being has to connect himself with the operational system of the universe by bringing Ma”N up and then he gets Ma”D, light, blessing, mochin from above. Hasjem has established it like this.

So how about the physical then? The physical has as operating system the system of blood circulation. So you can actually say that the Creator, the essence, the operational system of the physical in the human being is the blood circulation system. What does this mean? This means that the human being has to deal with his physical in a way that... We know that nothing comes from above if it’s not aroused from below. This also refers to the three lower parts of the human existence. There has to be also a physical raising to stimulate the higher, the higher in the material which is the system of the blood circulation.

How is this done? How can someone stimulate his body. Through movement for example, by running every day, walking, exercising, jogging or something else that you find pleasant, something that revives you. So that it stimulates your blood circulation and through this blood cells... So your blood circulation will improve and that is the Ma”D that you will receive. Your exercise or movements are the Ma”N that you bring up.

This is also work, this is also what Hasjem wants us to do. From above, so deep within yourself, the blood will start to circulate better and after a while more blood will be produced. And when there is more blood – we know that blood is as light, so there has to be also a kly – then extra blood cells will be produced in your body. This means a better health and better

cheerfulness. This is in the field of the physical. Is this clear? And through this you will also get a small piece of liberation of the sitrah achrah on your physical level.

The next in the hierarchy, the higher form in the existence of the human being, is the emotional. The emotional in the human being must also not be neglected. You don't have to always show you're your emotions to the outside world, but going through emotions is absolutely necessary. You can have certain rules from the outside like they are thought to you, like people here in Holland who are Calvinistic, they don't show their emotions exuberantly. Exuberantly is maybe not necessary, but you have to...

And who rules in the human being over the emotions, the emotional? Hasjem has established the endocrine system in the human being. The endocrine system in the human being is the system that regulates the hormonal life in the human being. It's a higher level. One often considers it as a part of the body, but it is deeper, more inner than only the blood circulation. Do you hear what I say? If you go through emotions and you run away from those emotions then you deny yourself from corrections in your emotional sphere.

What happens when you go through emotions, good emotions? The experience of good emotions is like Ma"ן. By this you arouse your endocrine system, your hormonal system. The hormones will isolate. The result of this hormones is life, is joy, emotions and all kinds of aspects that have to do with hormones. Good emotions. We have learned that Avraham was 100 years old when Ytitzhak was born and she was 90. They had great emotions... emotional life. By arousing your emotional life... You have to every day arouse your emotional life, bring up Ma"ן. This way you arouse your hormonal life, the endocrine system.

We go further to the psychological aspect, which is more deeper. Also here you must remain alert and continually bring up Ma"ן. You have to always think positively, feel positively, etc. That's the Ma"ן that you bring up. Who rules then? Who controls the psychological in the human being? That is the nervous system in the human being and this is more deeper. So pay attention to your psyche, your psychological state. Your nervous system can be compared with electricity cables with a power station and if you're not careful malfunctions can occur like fire, short circuits, etc. This only happens through your psychological imbalance.

So always make sure to bring up Ma"ן to your nervous system. By this you discharge your nervous system and your nervous system is kept in balance and this way you also conquer your sitrah achrah in the psychological sphere. You also overcome in your emotional sphere the s'a by arousing your endocrine, hormonal system.

The fourth is the spiritual. Only the fourth component of the existence in the human being itself is the spiritual. Is this clear? We have to connect ourselves here, bring up Ma"ן to the operational system of the universe, to the Zo"ן of the world Atzilut from where we receive mochin. These four parasjot of tfylin, four fragments of the tfylin, that is the tselem Elokim... through this we get tselem Elokim, image of G'd. We receive tselem, mochin only through corrections on all four named territories of the human being.



## HOW CAN THE OUTER PERSON RECEIVE SALVATION?

/From Zohar lesson 276/

Page 226, 2nd column, line 20

כי הפרצופין הקודמים לז"א הם תמיד ביחוד, ואינם צריכים למ"ן מהתחתונים ליחד אותם, וכל היחודים שאנו עושים ע"י מ"ן בפרצופין העליונים אינם כלום לצרכם עצמם, אלא לצורך הז"א.

**Because the partzufim that precede the Z'A are always in unity and they (the higher) don't need the Ma'N of the lower to achieve unity (Do you see? The higher doesn't need the Ma'N of the lower to achieve unity. The higher partzufim above the Z'A are already in unity.) and all the unities we realize in the higher partzufim by our Ma'N are absolutely not meant for them, but for the benefit of Z'A.**

He is giving us a great revelation here. There are many different levels of understanding here. Only from this one sentence one can learn a lot. Parents need to grow up, behave like adults and stop waiting for their children to call them. When their children visit or call them then they are happy and feel united... by doing so, they initially show themselves they need their children. When children visit, call, text or mail their parents, then this is for the benefit of the children, just like we are learning now, and not for the benefit of the parents.

We are learning great things here. It is liberating and satisfying to learn this. Parents are always concerned about their children and want to receive kavod, honour or love from their children. They suffer when they don't get enough attention. But look what we just learned. Our world is symbolic to the higher, so we have to bring ourselves in accordance with the qualities of the higher.

This means we don't have to wait for our children to take initiative or call them when we have shortage and need some love... It is childish and happens a lot, especially now when Christmas is approaching. It's a great tradition when children go visit their parents on Christmas Day, but parents should not have the same need, and the things that happen when the children don't visit them...

One can understand a lot from this one sentence, on different levels. We can even extract things that apply to a person in our world who lives to receive for himself. So it is also applicable for the outer person in our world.

Do you see, everything we learn is practical. Everything we learn here about the mochin etc also applies to us. To whom does it apply? As a result of this sentence something very important occurs to me. Who needs to be corrected? For whom are we learning? Who receives the light? The inner person. Is this clear? The outer person doesn't understand what we are learning, it only wants to receive for itself. Not even a small piece goes to the outer person.

The outer person is absolutely not interested in this teaching. What is the outer person exactly? Food, drink, family and sex, it's all the same. They raise a family for themselves, to carry on the family name and they want children of their own, with their own bloodline... Just like animals. It's exactly the same. They only want food, drink, sex, power, wealth,

knowledge. Therefore, our world is not interested in learning Kabbalah, because who learns Kabbalah? The inner person.

So how should we approach our outer side? How can our outer person know for example what we just learned, that he should not bother his children because he needs love and attention. Before, he 'gave everything to his children' and now he wants it back, he wants his children to call him and show they love him etc. This is how the outer person thinks. And we have learned that no-one can understand this through the outer person who only wants to receive for himself. Just like any mother who does it for herself. Instinctive, without knowing... and when she thinks her children need to repay her by showing respect and love, then she doesn't know of love and giving. She only looks through her outer person, meaning only for herself.

What do we see from this? We see that a person in our world who only lives to satisfy his wishes – we already know the wishes of our world – is not able to love and correct himself. The outer person itself cannot be corrected. Therefore, there is no salvation in this world. This means there is no rescue given to the outer person.

Then how, in G'd's name can we... not correct but involve the outer person? Involve him in the teachings of Kabbalah, because we only learn for the inner person. The things we learn in the Kabbalah is only received by the inner person.

So how should we approach the outer person who only wants to receive for himself. Who only wants to rape... I mean in every way: kill, steal... everyone does it and I don't necessarily mean with hands and feet. You can also do it by hating someone for example.

Thus, how can we change the outer person. How can the inner person help our outer person? There is only one way, in every situation, the outer person should carry out the wish of the inner person. Hear what I'm saying, the inner person can take over because it's not for himself. Clear? The inner person wants to give, therefore when the inner person takes over the control from the outer person the act of love and giving can be achieved. And this will help the outer person.

Is this clear? In every situation the inner person needs to control the outer person. Don't be tempted by your outer person. The outer person doesn't have a clue... Pay attention: the outer person is conditioned and knows what is allowed and not. For example, looking right and left when crossing a street, being careful with fire, etc. The outer person is conditioned to do this but it's not a correction. We have learned this already, correction is not possible for the outer person. The character can't be corrected. If someone is inconstant he can't correct this and it's also not necessary. This is based on the composition of his four elements. If someone is melancholic or slow, then his entire life he will be this way.

The only correction we can do, or the only good thing we can do for the benefit of the outer person... Who is the outer person? The wish to receive for itself. The only good thing we can do for the outer person, which is actually the salvation, is by constantly enlarging our inner self so the outer person fulfills the will of the inner person for his own good.

It's very important what has just been revealed to us. Of course, this has already been covered in different ways and principles in the Foundation Course of Kabbalah etc, but this time it's from a totally different perspective. It can help us a lot. You can say: 'Okay, it's the same thing'.

But if I tell you something... I never share an opinion. I always give something that is well-founded. You can see this in the lettres as well. Someone can say it's a beautiful story, based on morals. No, I pass on what is given to me from above. In this case it's the inner person that needs to take over from the outer person... and you can also find this in the Kabbalah, in the lettres. You can find the laws of the universe in the lettres and in the Torah.

In the Torah we learn about Esau and Ya'akov. It's actually Esav and not Esau. Pay attention to what I'm trying to say. We have Esav and Ya'akov in one person. The outer person is called Esav and the inner person is called Ya'akov or Yisrael. Pay attention: the outer person sucks from the power of Esav, which is the unclean power. While Ya'akov, Yisrael sucks from the clean powers through Yeshua. Do you hear what I'm saying? The inner person Yisrael or Ya'akov start with the letter Yud and it sucks through Yeshua from the clean side of HaVaYa'H, while the outer person gets his power from Esav.

This is beautifully said, but how can we see this? Let's take the name Esav in Hebrew: עשו Ayin, Sin and Vav. Sin (just like Shin) but the dot above the Sin is on the left side because Esav comes from the left side, he is attached to the left side, the gvurot. Through these three letters the outer person sucks his power, in every person.

Look closely to the name Esav. It's almost the same as Yeshua. Esav has the three same lettres, only the first letter Yud is missing. We write Yeshua as follows ישוע: Yud, Shin (just like Sin) Vav and Ayin. So what's missing in the name Esav? Or what's missing in the outer person? A relationship with the inner person. A relationship with Yisrael that starts with Yud, with Ya'akov that also starts with Yud. Actually, the Yud is Chochmah and shows the connection with HaVaYa'H. By making this connection the outer person connects with the inner person and with the power of Yeshua. And through Yeshua with his Father, HaVaYa'H. And through this the outer person receives salvation.

## LOVE AS LIGHT OF MERCY

We learn the relationships, the characteristics of each member of the divine family, from the forces that are on the Tree of Life. The worlds themselves and the souls who on the scale of souls correspond to the respective powers of the world. We learn their properties and their relationships.

If you look at what we are learning in this way, then it's great. It's like you're staying with a family, and want to belong there. You, who are a stranger, comes in a close-knit family where true love is. Here on earth you will not find one family where true love is, because here on earth is not one family where true love prevails. You can see it on the outside as you just get closer, you do not have to dig, you will see misery upon misery because everything has a shortage. We see only appearances. Please note that there is no love here on earth, not even a millimeter, not a tiny little dot. Everything is based on the desire to receive for oneself. No man here on earth has ever loved a woman without benefit and the woman does exactly the same, though people play a cultural comedy.

It is particularly important to be aware of this. Even if you have a partner with whom you are together for a lot of years, are married, have kids, you should be aware that it is not love, but it is a kind of contract. It is pleasant for both of you to be together. He adds something to her and she to him. It is a kind of status, it is cozy and there are all kinds of agreements, that's what's there, but love is unprecedented on earth. One speaks of love, one feels the love of Hashem, and projects that symbolically in our world. How can a wretch love another wretch? That is absolutely impossible. We can only do so through the projection of the upper here on earth knowing that everything outside of me is Hashem. Then I can try to love the other just as try to love Hashem. Only in this way.

How can one human long for the other? How? Desire for what? At a piece of meat? It is a horror, if a person would understand the truth, he would rather die than to keep up with earthly love, things that are absolutely reprehensible, by which man only feels his failure, only makes himself unclean. Clear? This is why the Torah said, if there is no Hashem between two people then it is a perversion, then it's prostitution.

In this world everything is prostitution. Any relationship between husband and wife is an absolute prostitution. Clear? It is a prostitution where one does not just go to another, to borrow a woman - in the Netherlands there are also men to borrow - you pay once or so. That is very different. It's long lasting prostitution. Prostitution for a year or two years. Some persevere and celebrate after 50 years a golden jubilee of their prostitution with each other. 50 years they prostitute themselves to each other and celebrate it together with many people they invite: children, grandchildren, etc. They will celebrate their prostitution. Not the outward appearance, but what happens inside the human, his motivation is what counts. It is pure prostitution. I know what I'm saying. Pay attention. It is all the desire to receive. That's what you have to get aware of, that you see it clearly and do not see things that look like gold but are poo. So is love in this world. It has been so, it is so and so it will be up to the gmar tikun.

Hashem created the world so that love can only be sought in communion with Him. Hashem created the world so that if you want to receive love... Love is light of mercy and not or chozer. Or chozer, what we have is din. Clear? Our ma'n is a pure din. We bring this up because we can not handle it. We want this din to be sweetened by the mercy. No man is

merciful. No man ever knew of mercy though it seems to us that there is someone who is merciful, or that someone had ever been. Only Yeshua has had mercy on earth.

Was Ari merciful? Was Shimon bar Yochai merciful? Was Moshe merciful? Of course not, because they were of the four stages. They had attracted the mercy of Yeshua and through Yeshua they had received the light of mercy, but on their own it was not the case. No saint on earth knows intrinsic mercy on itself. Clear? Even Yeshua says, "Why do you call me good? Only Hashem is good." While Yeshua is definitely good.

About Yeshua, we can be sure it is good, because he didn't know the desire to receive. He has on himself laid the sin of the world, that is the desire to receive for himself, he has taken that on himself. That's what we call the nine lowest of keter, or the 7 lowest, depending on what we thereby underline. The za't of keter is as it were the body of the keter. It is the inclusion of the bottom 7 of the body, of the four stages, but it is still the body of keter. That 's what we call the body of Yeshua. That's what they say in Christianity: the body of Jesus. They know not what they say. The symbol is what they get. In kabbalah you can see that. The seven lower of keter is the body of Yeshua. We only have access to the lower seven, nine lower is also possible but here it is more striking to say seven lower to emphasize that it is about the body. Body is the seven lower of a sfirah .

We have learned that a lower one can only dress the body of a higher one, so up to the peh and not higher. The head can not be dressed by a lower one, when a lower ascends to a higher. Therefore, when we ascend to Yeshua we only ascend to the seven lower, which is the body of the kli keter ie the body of Yeshua. That's what they say that they see, experience and taste the body of Yeshua. Symbolically we can find that in Brit Chadashah when Yeshua appeared to one of those apostles after his resurrection in heaven. The first month, he appeared to them. He came through the wall where they were gathered. One of the apostles did not believe that Yeshua really came to him and he put his finger in the body of Yeshua, and saw that it was Yeshua.

What does that mean? Of course it does not mean that Yeshua came there in a material body, G'd forbid, as it is childishly told to the people. Yeshua has priced himself that he would leave the earth. He had attacked Petros when he heard from Yeshua that he would be extradited after three days to the evil, the ruler of this world and would be slain. Petros had moaned and said, G'd forbid that it will be so. Yeshua said to him, depart from me, you devil, because you do not understand how the divine things should be done. Yeshua had to be stripped of matter so that people could receive him.

His true body, his spiritual body, that is what we receive from Yeshua. You then feel Yeshua in yourself. It's really the feeling that the body of Yeshua is in you. That's what we clothe. Clothing is that within ourselves is the body of Yeshua. In this way we know what we are doing. That's what we learn from Yeshua and that is what we learn in Pri Etz Chaim. We learn the relationships, the properties between these spiritual entities, the forces of the Tree of Life, who shape the worlds themselves, on the scale of the worlds and on the scale of souls.

That is why we hear of Ja'akov, Leah ... Those are exactly the same relationships as found in the worlds: sfirah z'a, sfirah malchut, and all kinds of relationships between sfirot, partzufim and worlds considered in themselves and the corresponding forces of souls on the scale of the souls. Therefore, when you hear in the Kabbalah Leah or Ja'akov, then you should not think about a man of flesh and blood. That does not help. The more so with Yeshua. It definitely

does not help to see Yeshua as a man of flesh and blood in yourself. Yeshua has actually become the high priest for us after his resurrection to heaven. He had rid himself of his earthly body of flesh and blood. And we are so attached to that body of flesh and blood.

We are of the last generations before the coming of the Messiah. We are the leftovers of all souls and all incarnations of souls. We are the grossest of the grossest, waste from the waste of all souls who have been on earth. We are the closest ever to the *kli malchut*. That is why we feel that we are so attached to matter, because we are each time getting to the region that we cannot handle. While in the past, and the sooner after Adam, it was easier for them to purify and build their selves as they were close to Hashem.

In the Torah, they always talk about Hashem. Do you remember? On the one hand, it is nice that they were pious and had lighter *kelim*. Therefore, they were closer to Hashem. Lighter *kelim* are closer to Hashem. That is one side. On the other hand the *partzuf*, the *or chozer* that they could rise, was shorter. They had therefore lower lights: light *nefesh* and light *chassadim*. Their *kelim* were smaller *kelim*, lighter *kelim*. While with us ...

We are on the eve of the arrival of the Messiah. Ask now the orthodox, the traditionalists ... they will tell you a tale of what it means that we are on the eve of the arrival of the Messiah. They will tell you childish things, just like their heads are childish. Even though they become great rabbis throughout their lives they remain children, underdeveloped. Their wives also, which get thick and fat, but childish because they absolutely don't develop their *kelim* of reception. While in this period before the coming of the Messiah only working on your *kelim* of kabbalah counts.

The time has now come for the *nh'i* and not only the *nh'i*... in the general sense, we are in the period of the elaboration, the arrival till the *kli malchut*. When the light comes into the *kli malchut*, which means the coming of the Messiah. And we are approaching that place within ourselves. That is the true place, the true *kli* of the *kli* of reception, exactly the *Malchut*.

The patriarchs only dreamed about that. The entire Torah speaks about this time of fulfillment, when the man under himself finally lets this *malchut* be corrected or gets close to this *Malchut*. Thus, we contribute a bit to the arrival of the messiah. Only that is calling the Messiah and working on the soon coming of the Messiah and not what the hypocritical folks does that imagine themselves to be the chosen people. That's true, but they are not worth it. That they believe that they are doing something... They do not work on their *kelim* of kabbalah. Therefore they have childlike heads, faces like angels and they think that they are great and clean. They want to be pure while the purity is very different than the cotton wool where they let themselves lay in, as if in an incubator.

If a child is born, it is temporarily necessary that the mother keeps him warm, lays him in cotton wool, but not with an adult. An adult man should not be childishly be purified by religion. Religion does not purify a man. Religion oppresses the wish to receive downwards. It's oppressed, but that makes it not smaller, only flatter. Flat does not mean that it is less. Instead of that it would be high and narrow, it becomes wide and thinner. What is thereby achieved? Nothing. It's only their own idea about purification and about artificially keeping man in the incubator. While Hashem wants us to be spiritually absolutely mature. That we are ready in all respects to handle and tolerate the wish to receive, these heavy *kelim* that are in us. And not just sing hallelujah and do a little dance, go to the synagogue or church, and there to sing a song and clap our hands or so... I do not know what they do there, listen to organ

music, spend a quiet evening... Exactly the same I get from the concert hall. Go to the concert hall and listen to Mozart's Requiem or so, it is the same as in the church. Clear? You'll get no further with it.

Therefore it is of utmost importance to realize every time from now on that when we speak of Rachel, of Ja'akov or whatever it is that wants you to visualize it as a human of flesh and blood, that it really is about forces on a scale of souls. It is spiritual and has nothing to do with the material, it has nothing to do with emotions, let alone the physical. You should always be mindful that you learn those relationships, properties: what is Ja'akov, what is Leah, what is Rachel, where are they located on the scale of the Tree of Life, and what are their relationships with each other. Ja'akov loved Rachel, not Leah. Leah 's eyes were blurred. Do not think that Leah had blurry eyes, it means that she had no chochmah, etc. or any chasadim that are all sorts of things... Why is that so? What does it mean in the spiritual? Those are the relationships between the members of the divine family. Sometimes it overlaps the other, he talks about the scale of the souls and it overlaps the scale of the worlds. That does not matter, because if we know the place on the scale of the souls we automatically know where he stands on the scale of worlds and vice versa.

Actually this belongs to Brit Chadashah, but that does not matter. It's not that I ... I want to go on, but it is necessary to provide once again such an introduction on this important topic. So we know what we learn, and have a good intention. That will certainly help us.

Kabbalah makes my eyes open. That is salvation, as Yeshua also says. Kabbalah was given to Yeshua. Yeshua is the founder of the Kabbalah. Kabbalah comes from above. All religions come from below, are man-made. They add a bit of sweetening from the spiritual so that it will appear not completely as a lie. The true Kabbalah comes from above, from Yeshua. Therefore Yeshua heals man and makes him see.

I also gained sight by the Kabbalah and to the extent as it is given to me, every day more and more. Interestingly, the curious thing of the Kabbalah is as I told you that the older you get with the Kabbalah the more powerful you become. In this world it is so that the older the person is, the weaker, more porous he becomes. He is forgetful and his force and potential decrease. But those who keep connecting with the higher in the true individual Kabbalah, Lurianic Kabbalah, his potency increases. The older he gets, the stronger he gets. If he is 80, he is even more powerful than when he was 60.

I wish all of you an increase of strength through your own work, your own study of the Lurianic Kabbalah, through your own efforts and your own faith above reason.

## **“LOVE THE MOTORBIKERS!”**

I want to tell you a true story that happened to me some years ago... Maybe in its context you will learn what it really means to LOVE EACH OTHER. As this is not a slogan, nor is it a call to love someone outside of you, friends, family, country etc. from someone outside of you: to love your friends, your family, country etc. No, instead it is a call to begin your internal INDIVIDUAL spiritual work, which is called: LOVE EACH OTHER.

In Holland (and I suppose all around the world) there is a certain category of people, a group, members of a motorcycle club that call themselves Hells Angels. I do not know if they exist in your country, they most probably do. They are a group of Bikers. In the ‘normal’ society, they have in general a somewhat bad reputation. Police tends to have a very negative attitude towards them, as they are considered to be criminals since their dealings involve illegal distribution of drugs, guns, prostitution etc.

I saw them many times here in Amsterdam in a large convoy of motorcycles (most of which are Harley Davidson) as they rode in their black leather jackets with severe expressions on their faces, projecting some unexplained hatred and even contempt for other people around them.

“Those awful thugs” - I often repeated to myself – “From this kind of people appear all the fascist-minded youth!” All of these judgmental thoughts stuck with me for many years. Actually, I didn’t judge them. I just had such an attitude towards them inside myself.

One fine day, as I was going for a walk in the center of Amsterdam, I once again saw this group on their motorcycles. They were creating so much noise as they were revving their engines that they managed to trigger the alarms of all the cars that were parked nearby. This in turn left all the people around them in a daze. At that moment I could not stand it anymore and said to myself: “Aah, these loafers! Who can stop them?” or something like that, meaning that I projected my internal discontent or even more – resentment - towards those bikers!

On the same night, when I lied down to bed, I heard a familiar softly paced voice inside me, that said: “Love the bikers!” and nothing more. (Please, do not think, that when I said that I heard ‘a voice’ that I meant some decibels.).

I did not receive any further clarification on how SPECIFICALLY I had ‘to love the bikers’. “But how can it be” - I protested internally to myself – “How can I love those...? How do I implement a requirement of that dear soft inner voice, which I was so accustomed to trust in any situation?”

On the next day, in the morning I found on the internet the location of the headquarters of the Hells Angels in the center of Amsterdam, and without saying a word to my wife, went there.

As I stepped into their office, I saw something like a store ‘for their own kind’, where among other merchandise, I saw the famous jackets of this club. Their red emblem was stitched on the front and on the back of it: in enormous red letters was written in English: BIG RED MACHINE. Those jackets, as it turned out, were only provided to the members of the club. I was not a member of course and I would not become one, as I do not belong to any club or group in the world!!!

After seeing my very strong urge to acquire this jacket, their leader, a very famous biker, said: “You are allowed, you can buy it!” I chose a jacket of a fitting size, paid and left.

Since that day, I was riding my bicycle around in Amsterdam in this jacket... in the open, in front of the entire Amsterdam in order to LEARN FEELING MYSELF AS A BIKER. And that in order to learn the MENTALITY of the people, which I still considered to be ‘scoundrels’. I already knew, that



this my outer disguise was not my idea: I had to discover this desire and power inside of me, that is called 'biker', by becoming also INTERNALLY one of them and starting LOVE THEM!

Eventually I started to succeed. I began to feel the thrill, as I proudly walked in this jacket with my head up, because I began to feel myself inside belonging to the bikers. When I saw a group of policemen walk or drive by in their vehicles, it seemed to me that they were looking at me with caution and respect ('as you never know what this guy is up to').

I used to go for a walk with my wife, wearing this same jacket. So one day, when we were walking on the Dam square, in front of the Royal palace, suddenly someone slapped me on the shoulder. As I turned around, I saw a huge thug wearing a jacket, which I did not recognize. He kindheartedly hugged me, and as he saw certain confusion on my face, he turned around and on the back of his jacket I saw the emblem of the same club: "Big Red Machine". "Hello, brother" – he said to me... "Hey, brother" – I answered him just as openhearted, and we proceeded to hug one another. (Later on I found out that all bikers call each other 'brothers' – we could learn from that!)

I wore this jacket until yesterday... and now I feel that I found the biker inside of myself, and learned to love him with one true love! Now I do not have this INTERNAL need anymore to wear the biker jacket to remove any kind of distrust and contempt towards them, and even more than this: to acquire LOVE for each of them!

This is the kind of internal work on oneself that I had in mind, when I called each one of you to LOVE ONE ANOTHER. This is what each of you has to do every day and send your posts about your own unique spiritual work! How can you post messages about some Jesus Christ that you know only from some story? Can you tell me what do you really understand from this? Is it even possible to understand any of this without DAILY individual spiritual work on oneself, via the methods taught in Lurian Kabbalah – CHILDREN of Yeshua?!

## MOMENT "AKHSHAV", NOW - THE MOMENT OF MERGING WITH YESHUA

"The great sage of the Torah, Hillel, said: **עכשיו לא ואם**, *ve-im lo akhshav, eimatai?! - And if not now, then when?!*

And look: the moment of the state *Akhshav, now*, is when your environment does not bother you any more, whether it approves "your opinion" or not ... After all, your environment can "trouble you" ONLY in your imagination! It turns out that you're afraid of yourself instead of some of your imaginary environment!

In addition, the sages of the Torah said: "Everyone can become *"like Moshe rabeinu"* (*like Moshe, our teacher*), So, only after a person dresses on the level of Chochmah, on the level of *"Moshe rabeinu"*, only then the radiance of the level of the Higher Keter, Yeshua, may descend on him, making his perfection FULL.

Therefore, the level of perfection *"like Moshe rabeinu"* is a perfection drawn from the Yeshua as *"the Son of a man."*

**Only this form of the spiritual perfection can and must be achieved by a person in our world through his own efforts.**

However, the level *'like Yeshua'*, like *"the Son of the Creator"*, nobody had ever had, has of will be able to have." Indeed, up to the general *gmara tikun*, the definite correction of the entire creation, a man (including Moshe rabeinu!) will always preserve in himself the point obscured by the desire to receive. And therefore, by no means try to imitate Yeshua, you won't get anything good out of it. Nothing good will come of any form of imitation of Yeshua or any 'saint' person, who believes in Yeshua "up till his death".

But you rather work "by your own affairs", in each of your states, on acquiring the level *"like Moshe rabeinu"*, and then go to *lemala mi-ha-daat*, ABOVE THE KNOWLEDGE (after all, the Torah itself is *"knowledge of the Creator"*), giving away your soul to a higher One, namely, to the general Higher Keter, Yeshua, thereby coming into complete merger with the Creator... it is more correct to say (proceeding from the holy language) merging *"in the Creator"*.

Now, how it comes that on the one hand it is necessary to live in the state of *"now"*, because only in the *"now"* you can get perfection and not putting off until *"tomorrow"*. And, on the other hand, we say that the level *"like Yeshua"* is impossible, a wishful thinking? Comparing these two above statements by the sages of the Torah, one would say that they, as it were, contradict each other?

You know that if you do not understand any or some of the words of our sages, great kabbalists, you are first to "justify", agree with them above the reason. As you know, always when you cannot understand something from Kabbalah teachings, for instance, from what I have said, then look carefully at the KEY concepts IN THE HOLY LANGUAGE!

In our case we have to do with two key concepts: in the first message the word **עכשיו** *"now"*, and in the second - *"like Yeshua."*

Let's carefully consider the word **עכשיו** *"now"*: What immediately catches your eye? Of course, the name Yeshua is hidden in this word: there is His first letter **י**, *yud* in it; then His

second letter ש, *shin*; His third letter ו, *vav*; and finally, His fourth letter ע, *ain*! ... Only the letters therein are in a different order.

There remains one more letter כ, *kaf* from the word עכשיו *now* that does not exist in the Hebrew name of *Yeshua*. If we put this letter כ, *now* at the beginning, followed by the 4 letters of the word עכשיו "now" in the order that conveys the name ישוע, *Yeshua*, we will get the concept '*like Yeshua*' -

כישוע

Look, what a great secret is revealed to us!!! It turns out that the concept of עכשיו, "NOW", that is, the requirement for getting the state of perfection, which was expressed by the great sage of the Torah (and we, too, often emphasizing the importance of life in the "now"), then that conveys the power of the concept "*like Yeshua*"!!!

In other words, when you do the inner personal work of bringing yourself into a spiritual state of "NOW", going ABOVE THE MIND (= above the state "*like Moshe rabeinu*"), what do you achieve with this? - MERRY WITH YESHUA, merging with the force of Yeshua in yourself, receiving eternal life and becoming AS YESHUA who LIVES forever... in עכשיו - in the "now"!

## ONE MORE TIME ABOUT THE 'HOMELAND' OF THE JEWS

(From 21/08/2011)

*Alexander, you ask me Why is it so difficult in the "homeland of the Jews"? Only never-ending troubles and misfortunes? Why is it so difficult for them? What for?*

And of course, again comes to mind the eternal answer about their non-acceptance and dislike of Yeshua.

But this is not all: There is also a secret, most deep reason, having to do with the correction of the very structure of The Universe...the correction in the worlds and in the souls.

As it is known, malchut underwent the tzimtzum, the restriction in its' 10'th part, and then malchut elevated (shortened) until the parsa, to tiferet of nekudot de-Sa"G. After this was the breaking of the kelim with the subsequent split of the soul of Adam.

After the breaking of Kelim were built the worlds BYA, down into which at first descended the soul of Adam, after which she broke into innumerate segments of soul-particles.

Now a task the human must undertake is to begin to lift sparks of the lost sanctity in Atzilut (in fact Adam, after 2 ascends of the worlds stood already in Av"I of the world of Holy Atzilut!). Through correcting himself, his soul, the raising of MaN, the person corrects as well the worlds. His MaN ascends to Zo"N of the world of Atzilut - the operational system of the universe, and therefrom up to most heights of the worlds, through to Ein Sof, Blessed is He. And here from above, from Zeir Anpin of olam Atzilut, then acts MaD, light of correction, which is passed to souls of the righteous in the worlds BYA, and then, through them, to other souls in our world.

As it is known, in all of Creation there exists an identical or similar structure. Such is the case in our world, there is also a prototype Zo"N of olam Atzilut, from which the whole world receives the light as well... They are exactly what the Jews serve as! This is revealed by their name: Israel - this is the name of Zeir Anpin of the world Atzilut, that in gadlut is called Israel! Israel below, on the earth, represents the strength of Israel above. And that which is here, below, is called "Eretz Israel", land of Israel, this is corresponding to the nukva of Zeir Anpin, malchut of the world of Atzilut.

In other words, HOMELAND of Israel in reality is Malchut of the world of Atzilut! And just as in everything in the universe is traced similarity of structure, same in our world, "geographically" (and governmentally) there is a materialized "land of Israel" or the state of Israel. This is the spiritual "homeland" of everyone from Israel, that ONLY after complete correction of malchut in the general gmar tikun will also become the materialized homeland of Israel.

Essentially the land of Israel has from the beginning been appointed by The Creator to Israel that is below, but only with a condition, that Israel will steadily, incessantly serve The Creator, executing his commandments. First the Torah - the covenant of flesh, and then the Wisdom of Kabbalah - the covenant of Spirit, accepting it by the chain Yeshua-Moshe-

Shimon-Ari-Mashiach!

And while malchut still exists in the terrestrial ashes - not completely corrected (and because of this to her cling the klipot!), then according to conformity/similarity of properties, in a similar fashion the nation of Israel (for now) is not permitted from above to realize its hereditary right to the land of Israel.

In fact, this means that Eretz Israel, the land of Israel, till now is "not corrected"... And if this is so, then what good can come of the Jewish people settling in it?!  
And namely here is hidden a great secret...

The Jews are scattered all over the world namely to pull out the "sparks" of holiness - the souls of the nations of the world - out of klipot, out of impurity. This, namely in this work of the Jews here on earth (for now OUTSIDE THE LAND OF ISRAEL) consists the whole essence of the passing on of MaD, the light of correction, into this world. First to the Jews, and then, through them, to all of the nations of the world (which also have all of their own spiritual levels).

And the aspiration of the Jews to live in the land of Israel - for now must remain ONLY (from day to day) a growing aspiration, giving them additional charge toward the raising of MaN by them.

The Creator Himself also wants namely this from them... bishvil Israel, for the sake of Israel! In fact without tireless execution of this leading role of the Jews, namely OUTSIDE the land of Israel, there is no other way to correct the malchut itself... no other way to pull out the turnip from the ground.

Certainly, individual spiritual work of correction must be undertaken by every person of the nations of the world (and not only to point out the defects and deficits in this aspect of Israel!!!) but, as Israel is the rosh, the head of mankind, so its work of correction does remain the deciding element, THE PROBLEM-SOLVER.

Now it should become clear to you, clear as day, why it is "so difficult" for the nation of Israel on "their own land", destined to them by the Creator Himself.

And so...all of these troubles are the "stick in the side", which Israel receives from time to time (as a matter of fact, constantly!) in the LAND OF ISRAEL...They are in fact initiated by the Creator Himself to awaken and push Israel towards the execution of His plan of correction of Creation.

And therefore, when you see that Israel is experiencing hardships and feels "bad", be even then glad in your heart with true pleasure from the contemplation of the infinite love of The Creator... for in fact this is a direct indication/sign of His ardent love to His Nation: "beats - means loves" - means there is purpose for the beatings... it means that he will then heal the wounds and strengthen...it means, essentially, that Israel is being brought closer and closer to the Promised Land... Indeed, the lawful and TRUE (and impossible to pass to another!) inheritance is theirs now and will not go anywhere... now it is only left for the people of Israel to receive it...

## PERFECTION - THIS IS WHEN THE MASCULINE AND THE FEMININE DO NOT NEED EACH OTHER

(fragment from the Zohar lesson 139):

"And so, as he told us in line 36: "then two Temples are going to stand eternally and the light of the moon will be as the light of the sun". This is remarkable, what Yeshayahu (Isaiah) is talking about in his prophecy, seemingly symbolic, because it does not speak in an accessible language, the language of kabbalah, but in a descriptive way, and in this there is of course truth. He says that the moon and the sun are going to be equal, meaning, that Z"A and Nukva are going to be equal to each other. And this is, to be precise, the goal of our individual correction, when we bring Nukva and Z"A to the same level, namely gadlut, then we get something marvelous. About this it's possible to learn in TES, the end of 7-th part of the world Nekudim, where it is said about the shattering of the kelim on the page תקלב in the left column, line 5 after period.

וכמו שחג"ת דנקודים ונה"י דנקודים לא היו צריכים זה לזה, כן גם ז"א ונוקבא לא יהיו צריכים זה לזה.  
ולפיכך אין ז"א שולט עוד על הנוקבא ואינו נבחן לגדול ממנה, משום שאינה צריכה לו.

**And just as ChaGa"T and NeH"Y of the world Nekudim did not need each other (line 11 there), in the same way Z'A and nukva will no longer need each other.**

And therefore, Z'A will no longer rule over the nukva.

This condition that exists in the general aspect, Gmar Tikun, as we learn here, exists in each of our corrections in the state of mini Gmar Tikun. This is not the general or even the private Gmar Tikun, but this is an element of Gmar Tikun as it exists in each state, but it must be reached in such a way that Z"A and Nukva would become identical. As he tells us here: and then in Gmar Tikun, the light of the moon (Nukva) will be as the light of the sun(Z"A). This is the whole point of all of our corrections. In every person exists a masculine and feminine beginning, that is Z"A and Nukva, right and left, above the chaze and under the chaze, and this applies to men as well as women. Human, Adam, means a being having both masculine and feminine.

Thus is written in the description of the act of creation: "He created them male and female". And this is human, having both masculine and feminine beginning. We are talking about the spiritual, meaning the soul of a person. In a man - masculine and feminine with the general masculine background, and in woman - masculine and feminine with the general feminine background. And so the Ari teaches us, that when Z"A and Nukva or the masculine and feminine are equal to each other on the level of partsuf, in the big state, then they do not need each other. And this indicates the completed state, and then the masculine does not rule over the feminine component.

In connection to this it is good to remember the Creator's words that he addressed to Chava after the first sin, saying: "to your husband will be your desire, and he will rule over you". And due to this the man will leave his family and unite himself with a wife, that is with his own Nukva. In the Torah is given only the consequence of Adam and Chava's sin, it is a condition when the feminine component or woman in the general aspect has a desire for her

husband, that is she is dependent on the masculine component. There is inside the woman a drive, impulse towards her masculine part, and, after Adam and Chava's sin, she projects this desire onto a man.

No matter what the inclination, or how much she would try to realize her desire, it will never satisfy her. Because this condition is the result of the perversion. All arts, all creative literature, is founded on the result of Adam and Chava's sin. The man's attraction towards a woman, this imaginary love between them, this is all just the result of Adam and Chava's sin. It is only the desire to receive and the different variations of receiving for one's own sake. And so the masculine will rule over the feminine as the result of the fact that she was seduced and then in turn seduced Adam.

Of course he was certainly himself tempted, but he then began to rule over her, and this is the negative domination, which is not from the true masculine nature, being also the consequence of sin. And we learn here in TES, that only when a person constantly makes within himself tikunim, in each of his desires, in each aspect of his desires, then he makes a correction and brings Nukva to gadlut, Zeir Anpin himself(the male part) gives to Nukva, and in this way builds his feminine component, and this way they come to be on the same level, and then Ari and Zohar tell us: they do not need each other, and then the masculine does not rule over the feminine.

The force of domination, action and feeling, which upsets the balance of the masculine component's equilibrium, is also a consequence of sin. This is comparable with what Lenin in his time said about revolution: this is a condition in which the lower do not want anymore for the upper to dominate, and the upper already do not have the ability to rule over the lower. The condition when the feminine ascends to the level of the masculine, and the masculine contributes in her ascension, and then both get to be on the same one level and no longer need each other, and only then there is possibility for a real, true unification of masculine and feminine, as inside the person first of all, so also in the general aspect, and then two people unite together in true matrimony.

## PHYSICAL INTIMACY

There is one eternal question that every man asks himself. We are talking about the “covenant of the foreskin”. This is a very delicate subject, so how does one interpret it in the spiritual context. Why do people need physical intimacy?

So a person begins to ponder with his earthly mind, all kinds of hypothetical ideas, for example that it is one of the forms that the Creator enjoys – “this-is that, which is-given for happiness”. So if it is given “for happiness”, than this must happen. Also this concerns the powers that are below the belt, which I discuss in “Kabbalah for complete life management.”

This is still very unclear.

*“Isn’t it possible to love your partner spiritually and to enjoy this love so, that the bond between the two of you grows so strong, that it becomes impossible to feel the difference between your partner and yourself?”*

We will focus on these questions and conclusions one by one.

“Covenant of the foreskin”.

In plain terms, this is a problem of every person: in the past, now, and up until gmar tikun. As you cannot escape this: either you fight for the liberation of the “flesh” yourself, or you will have to walk towards your own perfection under the endless strikes of whip. The most “UNPENETRABLE” fortress in the selfish desire to receive – in the human nature - is the area of the foreskin. However the one that "conquers" this fortress, will reach COMPLETE LIBERATION, endless life and perfection through the exact same area!

This is why this question – is the deepest and most painful: to stay in the filth of klipot and to force the higher powers to use the whip and suffering to lead you out of this garbage, or to “climb up” yourself, grabbing onto every little string, by studying Lurianic Kabbalah and its PRACTICAL use in everyday life.

*“Why were people give physical intimacy?”*

This is where the problems and contradictions lie. How will this philosophical knowledge help you reach your complete state of perfection: *“Why were people given physical intimacy?”* AND WHAT RELATIONSHIP DOES IT HAVE WITH YOUR SOUL, YOUR TRUE SELF? – Absolutely none!!!

All “physical” is taken completely from the system of the unholy power! This is why it does not have any relation to the soul of a person! Of course you still need to consider it, the physical, and to pay very careful attention to it.

However the deciding – PERSON –is still considered to be his internal part – his SOUL. You can have one husband in your life, two, ten temporary husbands (or wives), however the soul always stays as ONE! So a person had his physical intimacy with the first husband, and then with the second husband (or with someone else – during his vacation!) what difference does it make? Is there any difference for the soul of that person? Even if you stay and maintain physical intimacy with one person – what does it do for your soul? Only problems,



distractions and more!

So the person thinks “logically” and concludes the following out of the ideas brought to him by his earthly mind:

*This means it is one of the forms that the Creator enjoys – that which is given for happiness. And if it is given from the “higher”, than it must happen. Isn't it possible to love your partner spiritually and to enjoy this love so, that the bond between the two of you grows so strong, that it becomes impossible to feel the difference between your partner and yourself?*

In this we can see the naïve, group understanding of the “mass” this ‘physical intimacy’, that decided by the culture of time, rituals, religious understanding, etc., meaning the FULL material and ... “animal” understanding.

I will explain, even though for me, it is very hard to find the right words, as this is a very, very “delicate subject”. As was said by Yeshua: “The one that has ears – will hear”. In other words, you cannot explain this using words, this requires the certain level of COMPREHENSION, which is reached through hard spiritual labour!

Not through words, but through the achievements, reached over the years of study of Kabbalah and its practical use, one can “create EARS”, in order “to hear” the secret of how to work with area of the “foreskin”! As ONLY through liberation of this area it is possible to reach the complete liberation!

However I will still try to present a certain OVERALL picture to help one ponder and work on oneself. Only by carefully digging through my words INSIDE of YOURSELF while looking for the ONLY-TRUTH, instead of the made up “fairytales” “fantasies”, spiritually “infantile” representations about the joys of “physical intimacy”, only than through the PAIN OF UNDERSTANDING THE TRUTH, you will begin to steadily move towards your own unique purpose of creation!

Now look at what “the people” say: *this means it is one of the forms, that the Creator enjoys – that which is given for happiness*”

This is a very wrong assumption, one of which many false conclusions and considerations are derived!

Physical intimacy has absolutely no relation to the true pleasure of the Creator that pleases us!

There is a covenant in the Torah: פרו ורבו p'ru u-r'vu – be fertile and grow big (meaning, take the power of the creation inside of yourself!). However the ignoramuses of the spiritual translate it as “Be fruitful and multiply”.

Despite this: we were never given a covenant that said, “Pleasure your partner with ‘physical intimacy’” – meaning with sex, no matter the kavanah! The intention in this is always the same – the animal desire, based on the principle: I will scratch your back and you will scratch my back.

So the “people” add:

*It is possible to love your partner spiritually and to enjoy this love so, that the bond between the two of you grows so strong, that it becomes impossible to feel the difference between your*

*partner and yourself*. – These are the same fantasies and childish group representations of the spiritually undeveloped consciousness!

Tell me, who on earth, IS IN THE STATE to “*love his partner spiritually and to enjoy this love so*” also spiritually? – No, there never was and never will be such a person, ever!!! NO saint, no righteous man is capable of this, and what can you say about the people of the world, that are buried head to toe in their earthly dealings?

So this fact, that people naively believe, that they can reach the state “*to love their partner spiritually*” is pure COMEDY, even if you have the most “GOOD INTENTIONS”. As it is well understood, that a person is born as the “desire to-ONLY receive”. All of us are the product of the shattering of the kelim and the soul of Adam. So how can you possibly wrap your head around the idea that we can reach the state “*to love your partner spiritually*”, by having sex with him or her?

Our physical NATURE – is completely ANIMAL and it will remain the same, in any case, until the collective gmar tikun. This is why, ANY and ALL forms “of physical intimacy” – is the ANIMAL - intention, desire and action, that is inside of the human. It is of course, necessary, because without it there would be no children.

To say it differently, the only truth is in the fact that “*physical intimacy*” is required to a person ONLY in order to procreate (of course, if he wishes to do so!). However there is absolutely no “*spiritual love for your partner*” in this 100% animal act.

So when, a person (equally: man or a woman) wants to accomplish the covenant of the Creator, and to give a chance of creation of the new fruit – than they could – theoretically have the right spiritual kavanah and the fact, that they have use “*physical intimacy*” is the necessary condition to accomplish this covenant.

However the problem is, that even with this kavanah, a person does not have the power to complete this covenant li-shma, for the Creator, only for His covenant! This is why in the distant past souls were bright, light, and close to the Creator (however, very far from us based on the level of understanding of the LIGHT of the Creator and the completion!). Meaning, their corrections were light: corrections of the light kelim that are “above the belt”. This is why they were more or less capable of doing that.

We – the generation of the arrival of the Mashiach - correct the “hard-to-correct” area “under the belt”, including the last, the HEAVIEST correction: the area of the “*foreskin*”! Thus the name “*foreskin*” – as the flesh ends with it: with it the correction of the “flesh” ends – the desire to only receive.

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*“That the bond (pleasure) between the two of you grows so strong, that it becomes impossible to feel the difference between your partner and yourself?”*

This is the problem, that by practicing “physical intimacy”, sex that “*you do not feel the difference between yourself and the other*”!

What can you do?

It is important to learn “not to feel the difference” ONLY between yourself and the Creator or, between yourself and the power of Yeshua that is in you, which is the same thing.

Than you will learn to “hear”, you will develop EARS in order to hear the truth. All other forms “of not feeling the difference” can bring only – death. So choose life!

## **PRAYER: THOUGHTS AND METHOD**

(From zohar lesson 455)

As HaSulam tells us two things are needed: teshuvah u-tefilah, repentance and prayer.

Not just prayer of the lips and outwards. First, there must be teshuvah.

What does that mean? The kavanah to return to Hashem, to connect with Hashem. And then one says the tefilah.

How can we see this? Why two? Why not just prayer? Note properly. It is very important. Prayer is not enough on its own. Who thinks prayer helps without having done teshuvah is mistaken, it is childish.

First you do teshuvah, you repent.

What is repentance? Kavanah. The right kavanah, intention, must be there and after that the prayer.

What is teshuvah? It's return. Tashuv hey, to bring back the lower letter hey underneath the chochmah. That is what teshuvah is. By the kavanah you first bring back the lower letter hey of malchut of the name of HaVaYa'H from the bare place of herself that you have pulled down and where klipot attached.

With each prayer it is absolutely necessary to first bring the lower letter hey of the name of HaVaYa'H underneath the chochmah because then the din is concealed. Only afterwards say a prayer. You then say prayer as it were from the kelim of giving, the point of malchut that is connected to the binah. Only that can help.

## **IN A PLACE WHERE YOU FIND PRESSURE... THERE IS ALSO THE SITRA ACHRA**

And that is the principle (from the Talmud): 'In a place where you find pressure, stress and worries, there is also the presence of the sitra achra.

This should be the lifeline for everyone who takes his life seriously.

Now look how easy it is to recognize the sitra achra. Is there within you or the company where you work pressure and stress? Know that the sitra achra is also present there.

The s'a wants to make us hurry and worry about all kinds of things. While Yeshua had said: 'Why are you worried about something? Even the hairs of a person have already been counted'.

There exists an eternal rhythm and you have to live according to that rhythm. Even at your work, with everything... also when you pursue material things there should be no pressure. Pay attention to what I'm trying to say: for example if you learn Kabbalah and you feel pressure from within then this means you are learning on behalf of the s'a (as a result of pressure from the s'a).

I try to bring this to your attention regularly: at first you need to come to serenity. Prepare yourself. So don't come home and immediately start learning. No. Learning Kabbalah in a constructive way means having no pressure from within. Only then it will be constructive, only then it will be heavenly manna, food for your soul.

Let's take for example someone who translates for us but he feels pressure from within: 'I have to do this, I have to do that'. This means he is doing holy work but inspired by the s'a. What does this mean? On the one hand he does good work, he translates, but on the other hand...

The most important thing is your own spiritual work. Clear? Not the distribution of Kabbalah. The translation of lessons are also important... I'm just saying, we don't have many people who translate and I'm not pointing a finger to someone in particular.

Just always make sure you know who is stimulating the good work you want to do. Because it can also be the s'a who encourages this. What does this mean? The work, the translations can be good but the fruits of your personal spiritual work will go to the s'a. This is the whole point. He is telling us: in a place where you find pressure and worries, for sure the s'a is also present there.

## "SALT OF THE EARTH" - KAVANA

In Brit chadasha, in Matai 5:13, Yeshua says to his students:

"You are the salt of the earth. If the salt loses its' strength, then with what will you make it salty? It is then not good anything, except to be thrown out and trampled by men".

This is - an extremely subtle teaching of Yeshua and it is completely impossible to understand other than through the holy tongue and Kabbalah. Because Yeshua thought and spoke namely in it (in Aramaic, being an integral part of the holy tongue).

But what kind of salt is Yeshua talking about? How can we understand his words? Why namely "SALT" - as the main characteristic, quality, virtue of "earth"? And why, if it loses its strength, then it is not good for anything except to be thrown out...and moreso to be trampled by people?

The matter of fact is that the Hebrew word מֶלַח, MeLaCh (Mem-Lamed-Chet+3 letters of the word itself), meaning "salt", has the same numerical value (81) as the word

כוונה, KaVaNaH (Kaf-Vav-Nun-Hay), meaning intention or aim.

To paraphrase Yeshua's words in their revealed meaning, we get: Your strength and distinction from everything that exists in the world, is that you have the right intention - kavana "of giving"! For indeed in this consists the whole power of "salt", that it GIVES AWAY its' "saltiness" to the rest of the food, ennobling the latter, making it suitable for consumption.

But if it, salt, will lose its power - the intention of giving! - then it is already "good for nothing" - that is, there will remain only meaningless mechanical actions "with hands and feet"...And so then, this "kavana" - to perform some "commandments" not "for the Creator", but "for oneself" - is left to only "be thrown out and trampled on by people"...

## THE CREATOR MUST BE FELT, NOT THOUGHT ABOUT

Turns out with the Zohar we have a completely contradictory situation. Those who know Torah, the whole TaNaCh, know the simple meaning of traditional studies, and they know much better than I, they know almost by memory, because from early age, from 4 years old they begin to study Torah and all other sections of the Torah studies, they DO NOT study Zohar, but those that take upon themselves to study Zohar, they are not ready. And it turns out like in the russian riddle: Maria is there - Ivan is missing, Ivan is there - Maria is absent.

Therefore try to read, at least to know Torah in it's most simple form, and Prophets, and writings, because this can't be studied any other way, but only in direct meaning, like a story, as though historical, in order to know the episodes, the stories, the situations, the characters. This is important, because sometimes it is difficult for me and I get stuck, in stead of paying attention to that which is of the utmost importance. For example a 12 year old jew, who knows from where which verse is, but I had to study all at an older age, and attained all that I was suppose to learn starting from childhood but did not because of the Soviet reality in which I was living. And to you I suggest to constantly turn to Tanach, because all that we learn in the Zohar is a commentary of the Torah. Otherwise it is impossible to understand, what, why, and how to connect Torah with all that we are learning here.

Now it's been 11 years since I have started to give lessons in the Dutch language, and only now have we started to learn Shaar aGilgulim (Gates of Reincarnation). I promised them this many years ago. There are many names which are mentioned, incarnation of one soul, its' connection with another soul. There it is necessary to know the stories of the Torah, at least to know who this was and what happened with him or her, and without this knowledge we are constantly distracted from the essential truth of what is being taught. And if you are to read the Torah, it is a must to have it in 2 languages. Hebrew is IMPERATIVE. To read the Torah only in russian or in english will not give to us a thing, and in no way will help you, because all of the names are tempered with, they took all of these from the ancient slavic, ancient bulgarian, and those took from the greek translation, from which proceeded all of the other translations. By it self this translation was beautiful and poetic, but they were lacking certain sounds in their language that are present in the Hebrew and because of this lack they changed the true names given in the Torah, and because of this it simply does not help.

We know that the whole Torah is the names of The Creator, that in every Hebrew word there is implanted gematria and secrets and all of the power and strength. But they have simply taken it and made some kind of vinegret (beet salad), simply some kind of a popular story, like this helps the soul? This is fine and dandy for the simple masses, for the simple person be they on the street or in the monestary; but is this acceptable for the person who individually works on himself, that desires to work Lishma, for the sake of The Creator, to work one on one with the Creator? For indeed only this helps, and this is only possible through the holy tongue. I simply lack sufficient words to underline the importance of this point. My Dutch students already understand the importance of studying in the Holy tongue and that it is simply impossible to run from this, not to the left nor to the right.

Therefore when there is a reference to a verse of The Torah, you can find this and work with the text. When I study I always had Torah on one side and the Zohar on the other side, for HaShem desires that we would labor over the Torah, otherwise nothing will work out, otherwise these efforts will remain only good intentions. It is impossible in any other way,

learning of the true Torah takes a lot of time; getting close to the Creator is hard work, the closer we get the harder the work, but you keep going, you are ready to approach these difficulties, you feel the pain and overcome it, and then this is already sweetness.

Without the overcoming of pain, there is no closeness with the Creator. Pain is feeling of the will to receive, which proceeds from our material, and you struggle through this material. How can this happen in any other way if not through the sensation of this divine pain? And this is sensed namely when you busy yourself intensely with Torah. Not simply listened to the lesson and then moved on in the studies. I sat, yearned, no one did I have to ask questions when I was learning Zohar. I traveled around the world and asked everywhere: Teach me Zohar, I'll pay you. And I had some savings that I put aside for this as I worked; I'll pay you, just teach me Zohar. Но никто не знал, But no one knew it, (and he who is in Israel, in Bnei Baruch, Laitman, he absolutely does not know The Zohar, it is not given to him, he only learned TES. He wrote to me himself: "That which I learned with my teacher, that is what I teach", and to learn Zohar with his teacher Barch was simply impossible. Listen to a couple of his Zohar lessons and you will immediately be convinced of this. Therefore for this reason Zohar was not given and is not given to his students as well. This is not to talk down on him, but only that you would firmly know this. And the way he gives TES, that does not help at all, for his conception of TES is brainy, technical, pseudo-scientific, socio-philosophical.)

It is necessary to delve into what you are learning. If you study and it feels pleasant and in agreement with your body to the extent that your body even encourages you, he likes that you study the Zohar and Kabbalah in general, it means that you are deceiving yourself, saying, I am learning something spiritual, etc., various earthly rewards that you present to your body, to your evil beginning/inclination and in turn it rejoices. You should know that only when you feel heavy, rudeness that you must go through, the pain in the study of the Zohar, TES, and all that we are studying, in particular the study of the Zohar, for the Zohar gives us all sorts of spiritual concepts that fill the human soul as nothing else can. Because Zohar stimulates in us the complete integrated reality and not something else that is generated from it (The Zohar), for example, "Etz Chaim" – this is mochin, the essence that The Holy Ari pulled out of the Zohar, and we receive great mochin when we study it, but Zohar is Tifferet, r. Shimon Bar Yochai was clothed in Tifferet of Z "A. If you look at the Tree of Life, all the lines from all the sephirot flow to Tifferet, both the upper and lower, Tifferet connects everything, as does the Zohar; Tifferet – this is the body of the Partzuf and Zohar gives strength namely into the body.

The whole point is to receive the spiritual within the body, not within the head. We must feel the Creator, not to thinking of Him. Thinking of Him is the priority of angels, for they only have one specific task. But to a person is given the complete, integrated reality of higher and lower worlds, and it is in the body of a person, the body of his partzuf, and is the only way to experience the grace of the Creator, rather than in the head. True is the proverb: "better is one bird in the cage than ten in the air".

Only Zohar gives us the whole indivisible, singular reality, which creates inside - the feeling of grace, eternity, this eternity clothes the body from head to toe, but not without pain. For, as we know, the body was taken from the impure forces, and I mean the inner part of the Partzuf, ie man himself inside the body, and therefore the physical body of man is left with no choice but to keep up with the person to absorb into itself the inner glow. The Torah said about Moses, when he came down with the Torah, it was impossible to look at his face, he glowed. Moshe then covered his face, for Torah is Z "A, and Z"A is Tifferet, and he lowered Torah



down into the body. The meaning of the Torah's descent down is that Moshe is Daath, which is in the head, and due to this he lowered her(torah) down to the people, the body, making it clear that the Torah must be felt not with the head.

This greatness of the Torah is not comparable to anything that the people of the world are entertaining themselves with and calling spiritual. And this we receive fully through studying the Zohar.

## The Ascending of Ma'N

כד – 24 of page 501 TES lesson 211 Summary of A

It is important to have the right kavanah *intention* when you read this lesson. Also let me bring you in remembrance we have learned about three positions between male and female. Yet he is telling us about the fourth, the perfect position between male and female.

כד) למעלה מכולם היא המדרגה הד', והיא, היות הזכר והנקבה פנים בפנים זה כנגד זה, כי אז מקבלת היא אור פני הזכר שהוא אור נפלא, ולא עוד אלא שאין צורך שיתעבה באחור שלה בתחלה, רק יכולה היא לקבלו כמו שהיא זך דרך פנים שלה.

24) at the top there is the fourth step or condition, and that is, when man and woman are face to face one opposite the other, because then she receives the light from the face of the male and this is a miraculous light, and what's more it isn't necessarily she makes thicker here back just as in the third position but she receives him just as it is thin via her face.

כד) המדרגה הד' והוא היות הזכר והנקבה פנים בפנים:

24) He brings us a fragment of the fourth step or in other words the fourth position between male and female: **the fourth step is when man and woman are face to face:**

הנה ב' מדרגות הראשונות: אב"א, ואב"פ, הן נמשכות על ידי אחורים דאמא, ומדרגה הג', נמשכת ע"י זווג העליון דע"ב ס"ג, המוריד ה"ת מעינים, כנ"ל.

**Behold the first two steps / positions: back to back, and back to face, are attracted by the achoraim of iema, and the third step / position, is attracted by the high zivug of a'b and sa'g, they let descend the last hey from the eyes, as it is said above.**

**Behold the first two steps / positions** between male and female: **back to back, and back to face** in Hebrew it is ach be peh ach is back and peh comes from panim – face **are attracted by the achoraim of iema**, do you still remember – achoraim of iema in various levels of course. The correction of these two positions becomes possible because of the achoraim of iema. The achoraim of iema shines between the male and female for instance at zo'n that are the first two steps/positions **and the third step / position is attracted by the high zivug** two partzufim of a'b and sa'g, **the let descends the last hey** from the name Hawajah **from the eyes, as it is said above.** the partzuf sa'g of adam'kadmon A"K, they don't know the limitation of the second tzimtzum and when they make zivug the light of the zivug comes to the masach that is standing under the chochmah and pushes back the malchut to her own place of the malchut of the rosh. A'b and sa'g don't know the second tzimtzum which begun from the hairs of the sa'g.

Slowly. Listen and receive. There is no fighting in the spiritual, you don't need power. The thing is, make yourself small and let it happen. That is the real spiritual. The real spiritual is very thin. You can compare it with drops of delicious oil that takes away all the inner chaos. The real spiritual gives you peace, inner peace and fills you till jesod. The drops come from the head and enter the body. It is very thin, you can't see it only feel. What you feel is softness, sweetness, a deep love, peace and yet it is dynamic.

ותיקון זה מועיל רק להזכר להשיג הפנים שלו כבתחילה, אבל הנוקבא עדיין דבוקה בכח האחורים שלה, והיא בוחרת יותר בחסדים, ודוחית חכמה כנ"ל

**And this correction third position is needed only for the male to build up his panim as it was first, but the female she is still attached at her achoraim or in others words she can't let go her achoraim and she chooses more chasadim and stops chochmah as it is said above.**

See in this case the binah can let go her achoraim and turn her to the chochmah.

. ולפיכך צריכה הבינה להעלות מ"ן מן התחתונים, שהם הזו"ן, כי רק אז, היא מוכרחת להפסיק את כח האחורים שלה ולהחזיר פנים אל החכמה..

**Therefore the binah needs the ascending of ma'n from the lower steps which are the zo'n her children z'a and nukwa because then she is obligated to let go the strength of her achoraim and to turn her face to chochmah.**

Can you see how it is working? The source is still binah of the four phases of the direct light. Do you remember? There was her chochmah from the achoraim – the place of ibur, the belly and from the belly came out z'a and nukwa. The z'a and nukwa are coming from the belly of the achoraim of binah. That is their original place and because of that all the time they return to binah and each time when they return to binah the binah turns her face to chochmah to make zivug so she *binah* can give at her children *z'a and nukwa* just as a mother in this world. Now look closely how this mechanism works:

שהיא עושה זה רק לטובת הזו"ן, כי לא תוכל להמשיך להם הארת חכמה זולת זה

**She does do this only for the sake of zo'n, because she can't attract for them the shining of chochmah without this.**

Isn't this great, here you see how it works from the time of the second tzimtzum; a higher can't give at a lower as long there is no request from the lower, the higher needs a sincere and honest request from the lower. Clear? We aren't talking about a request for the sixth fridge, for something we already have; no you need a real shortcoming and then ask. If you do so HaShem will give you an answer, absolutely. If man let ascend ma'n it goes to the nukwa and she connects herself with.....the same with us when we let ascend in a sincere way the ma'n and not in a pseudo way and say 'father give us our daily bread...and so one...one doesn't understand the real meaning of these words Jeshua spoke. 'Father, give us our daily bread' means; I give you my ma'n from below. Give me the strength to let ascend ma'n, let my request be sincere then I will receive my daily bread, a daily portion of the heavenly manna as a consequence of my request, exactly the same with us. Man needs to work in an individual way. Why do I use the phrase 'man needs to works at himself in an individual way? If you know you have to work by way of your kav is there another way? Only by way of the kav the work is vertical – then you work vertical with HaShem. Kav is vertical and not round as the round light. Only by way of the personal contact it works and the contact goes via the kav. Of course HaShem is everywhere and HaShem helps anybody. He loves whole creation but when man works on himself in an individual way he receives from Him in an individual way too and not in the way as your cat receives meaning only the receiving of the round light. If you let ascend your ma'n it first goes to the nukwa of the world asiah and gradually to the nukwa of the world atzilut – she turns her face to z'a just as we now are learning considering aba and iema. Here in this lesson we learn about the male and the female, she turns herself to him and he draws to her the aba and iema – he embeds aba and she embeds iema and here they make zivug, not on their own place but upstairs where it is

save to make zivug. Safe means; upstairs were the klipot can't take for herself. Then it goes further from the aba and iema to EjnSof and from EjnSof the blessing goes to aba and iema. Gradually it comes down to zo'n. The zo'n receives it in the place where her position is namely the zo'n that was below on her own place. From there it goes to the ascended souls, souls which ascended to the zo'n of the earlier condition and there the souls receive and bring it down to their own place. The zivug only takes place when we connect ourselves with zo'n, there is no other way. If there isn't the connection with zo'n we aren't allowed to make zivug. The same when we are still here below in our wish to receive for ourselves. What will happen, there will be a signal so the light won't come down to us. Let ascend your ma'n, make thinner your aviut so you can receive from above and bring it further to below.

וע"כ היא שבה פב"פ עם החכמה, שהיא מדרגה הד'.

Now the ma'n is ascended from below to the female **therefore she turns her face to the face of chochmah, the fourth step.**

This only can happen when there has been ma'n from below. In a way we can say every ma'n that has the strength of ibur...when you let ascend your ma'n with the strength of ibur the same will happen as with zo'n. They too receive ibur and they ascend to aba and iema, always. No matter if your ma'n is weak or strong, when it is a request with ibur it makes the zo'n ascend to the aba and iema. The zo'n ascends to aba and iema but only to the outer part of them. Do you still remember? There are three parts of aba and iema, the same with z'a, there is the outer part which is the place of ibur and from there is the embedding of the outer part of aba and iema. He embeds aba and she embeds iema. From that point she receives ma'd, the filling of aba and iema because the aba and iema made zivug in the most outer part of them. And when there is the strength to cause jenikah we receive ChaGaT, because in ibur there is only the receiving of NeHieJ. Then ma'n ascends higher to the middle part and from that point is the ascending to jenikah. It is us who cause jenikah. Then zo'n ascends further to the middle part of aba and iema. There was reshimot in the aba and iema in their jenikah and ibur. Now the zo'n embeds the middle part of aba and iema. At this point the aba and iema make zivug with the masach which is standing in their middle part. When there is the strength for gadlut the zo'n can rise further to the ga'r of the aba and iema, to the ChaBaD of aba and iema and there they make the zivug in their most inner part. Now the zo'n can receive the mochin and the zo'n gives this to the justify ones meaning he who let ascend ma'n to zo'n. This is a short introduction of how it works, within the limitation of my words.

ותדע שענין העלאת מ"ן המחזיר לחו"ב פב"פ, הוא מושרש עוד בע"ס דאור ישר.

**And know the subject of the ascending of ma'n let returns the chochmah and binah face to face, is rooted in the ten sphiroth of the or jashar – the direct light.**

כי הבינה דאו"י היא בחינת אור דחסדים ולא חכמה, (כמ"ש באו"פ ח"א דף ה' ד"ה ושעם) וע"כ גם היא נבחנת כמו אחוריה לחכמה, אמנם בשעה שהיא רוצה להאציל את הז"א, שכל עיקרו הוא הארת חכמה כמ"ש שם, הנה אז היא מוכרחת להחזיר פניה אל החכמה פב"פ, כדי לקבל ממנו הארת חכמה בשביל הז"א דאור ישר.

Again he brings in our memory the situation of the four phases, the ten sphiroth of or jashar: **Because binah of the direct light is inside the aspect of chasadim and not in chochmah therefore they too are seen as the back for chochmah, but the moment when she wishes to radiate z'a, and the essence of z'a is the shining of chochmah as it is said above, behold now she is forced to turn her face to chochmah face to face, to receive from him the shining of chochmah for the sake of z'a of the direct light.**

Here we see the beginning, the roots of this phenomenon. This is kabbalah! The moment you understand this mechanism you understand everything. Don't think this is given to the gods or

at man who are very intelligent, powerful and strong. In a way it is genius in simplicity. The moment you know how it functions within yourself you can always count on it. Within you it will work automatically. It isn't yours and that's so nice. Suppose it should be yours you can lose it, forget it but when you know how it functions and you let it happen there will be a constructive rescue / healing within you. There is nothing else what can rescues or heals man more than this method of HaShem. It was HaShem himself who constructed it this way. Once there was unrest within myself, I couldn't find healing. I have learned a lot; Talmud etc. but still I felt myself as a lost sheep. But now here in kabbalah and of course because of the connection with Jeshua I have found it. But he who learns kabbalah without Jeshua is as....how can I say it....he is learning because of the learning and doesn't make it practical. Kabbalah can hide the most important thing for man; she can hide her strength to bring man the dynamic rescue. One can't learn kabbalah without Jeshua, it's impossible. Jeshua is the root of kabbalah, clear. A tree needs roots, first the root has to grow and gradually the trunk, branches and a crown and eventually fruit. The same with kabbalah, as long one hasn't accepted Jeshua the tree of life can't grow. When there is no root....is it possible to speak about a tree when there is no root? When there is nothing the tree comes from? See how important a root is but at the same time only a root is nothing, there has to be branches and blossom to give fruit. A root needs maintenance, it needs water, sunshine, one has to weed etc. and when one keeps himself only busy with this it has no meaning either. A tree has to give fruit. You have to plant seeds etc. and maintain it so something can grow, blossom and give fruit. The same with Brit Chadashah or the new testament, when kabbalah and torah aren't involved it has no meaning. Jeshua is the root of kabbalah and not only simple a root. He who is learning the New Testament without torah, without kabbalah stays in poverty just as in my example where I was limit in my words. That is only a root but the root hasn't become a tree therefore there aren't fruits either and on can't pick them.

הרי שכל עוד שאינה מאצלת את הז"א, היא נמצאת באחוריים עם החכמה, ואחר שהיא מאצלת את הז"א היא נמצאת פב"פ עם החכמה, כדי להמשיך לו הארתו.

**Behold as long she doesn't bring out – let shine or creates the z'a, she is still in the condition of achoraim with chochmah, she doesn't want to receive chochmah, and after her radiations of the z'a she is in the condition of face to face with chochmah to shine the shining of chochmah and pass on the shining at z'a.**

והנך מוצא שמקורם השרשי למצב החו"ב פב"פ הוא הז"א דא"י.

**So you see the source of the root of the condition chochmah and binah face to face is z'a of the direct light.**

In a way we are speaking here of the root of the root, the source of the root of the condition face to face between chochmah and binah and that's z'a. Because of the need, the ma'n that comes to z'a and she brings it to aba and iema and they make zivug, then the father and mother will help us.

בזה תבין ביותר דברי הרב לעיל (דף שמ"ט ח"ה אות נ"א) שאומר שאור החסד הניתן בבינה, שהוא אור הז"א, נשאר בה תמיד בבחינת מ"ן, עש"ה.

**And with this you will understand the words of rav better (this is only a reference where you can find the words of rav) he is telling us the light chesed is given at binah, and this is the light of z'a as ma'n, and stays in here as ma'n forever, read there.**

What he means is this: or chasadim, light of z'a stays in her, in binah. What is he saying? Here he is talking about the second patzof of adam kadmon, what happened there? The light

kether didn't show up; the light kether went out from the kelim. What came in the second partzuf of A'B? In the kether came the highest light – or chochmah. In the kli kether the light chochmah came because the light kether disappeared. In the kli chochmah the light binah came, one light less. And in the kli of binah the light of z'a came in. In a way you can say this is already ma'n. It isn't here light; it is light of binah, chasadim but another light chasadim, a thinner light chasadim of daat. Here in the second partzuf was given at here the light of z'a, this way it stays ma'n forever. Now she is obligated to help z'a all-time. And z'a always has a reference in the mother, reshimot in his light. He always can count on it. Isn't this marvelous? Within here is the light of z'a also as reshimot therefore she always can in a legitimate way turn herself to chochmah when z'a needs it.

דהיינו כנ"ל, כי בשעה שהבינה רוצה להמשיך את הגדלות של אור החסד כדי להאציל אותו למקומו, הרי היא מוכרחת אז להחזיר פניה אל החכמה, ולכן נחשב אור החסד הזה אל הבינה לבחינת מ"ן, שפירשו, הגורם לה זווג פב"פ עם החכמה.

**Meaning as it is said above, because the moment binah wishes to attract gadlut of the light chesed to bring out / radiate on his place z'a, then she is obligated to turn her face to chochmah, and therefore the light chesed is regarding herself as the aspect of ma'n the light of z'a is always considered as ma'n, that means, he who causes her zivug face to face with chochmah.**

והנה נתבאר היטב סוד העלאת מ"ן, שפירשו, גורם המעורר לזווג חו"ב. שזולת הגורם הזה לא היו החו"ב מזדווגים פב"פ, מחמת האחורים דבינה הדוחים חכמה, בסוד כי חפץ חסד הוא.

**And behold it is explained deeply the essence of the ascending of ma'n, that means, the cause he who arouses the zivug between chochmah and binah. That without this cause chochmah and binah wouldn't make zivug face to face because of the backside of binah who repels chochmah, in the essence of what is written because she wishes chasadim.**

This is binah herself when she hasn't turned herself to her children.

וגורם זה הוא הזו"ן, משום שהם בני הבינה, וכל עיקרם הוא רק הארת חכמה.

**And the cause is zo'n, because they are the sons of binah and their essence is only the shining of chochmah.**

They need the shining of the light chochmah.

כי כל ההפרש מן הבינה דאור ישר להזו"ן דאו"י הוא רק באותה הארת חכמה שהבינה ממשכת בשביל הז"א, שהרי שניהם הם אור של חסדים, אלא הבינה הוא אור דחסדים בלי שום הארת חכמה, והז"א הוא בהארת חכמה (כמ"ש לעיל חלק א' דף ה' באו"פ ד"ה וטעם עש"ה) וע"כ לא יצויר זווג דגדלות לאו"א בלא עלית מ"ן כי כל עוד שאין הזו"ן עולים למ"ן אל הבינה, הרי היא קשורה בחשק של המשכת החסדים, שזה עיקר בנינה עוד מצד האו"י כמבואר.

**Because the whole difference between binah of the direct light and the zo'n of the direct light is only in the shining of chochmah which shining of the chochmah she attracts for z'a, that both are the light of chasadim, but the light binah is light chasadim absolutely without the shining of chochmah, while z'a has the shining of chochmah. And therefore can't be formed the zivug of the gadlut for aba and iema without the ascending of ma'n as long zo'n don't let ascend ma'n to binah, she stays connected with her deep desire to her chasadim, which is the essence of her building up from the side of the or jashar as it is explained.**

This had been a wonderful TES lesson. It is so great what he is telling us. Have the absolute attention because what we are learning here is the base of our correction, of everything.

**Because the whole difference between binah of the direct light and the zo'n of the direct light is only in the shining of chochmah** pay attention both have chasadim. The difference is in the shining of chochmah **which shining of the chochmah she attracts for z'a**, she doesn't need it, clear? That's the difference between them **that both are the light of chasadim**, both z'a and binah are chasadim **but the light binah pay attention is light chasadim absolutely without the shining of chochmah, while z'a has the shining of chochmah** this is so marvelous, a tremendous definition of the difference between the chasadim of binah and the chasadim of z'a. within him shines chochmah **and therefore can't be formed the zivug of the gadlut for aba and iema without the ascending of ma'n as long the zo'n don't let ascend ma'n to the binah, she stays connected with her deep desire to her chasadim** because she only desires chasadim, **which is the essence of her building up from the side of the or jashar as it is explained.**

In this lesson of TES we see the essence of ma'n. Read carefully what he is saying to us and you will see why I stress the learning of this is so important, because this is the essence!

**And remember these words for all places where they speak in one way or another about the ascending of ma'n.**

**Lecture for the symposium with the theme:**

## **“THE HIDDEN WORD IN ISLAM, CHRISTIANITY AND JUDAISM”**

**(By rabbi, kabbalist Michael Portnaar, Ph.D.)**

### **‘The hidden word and the place of Love’**

It is wise to look first very carefully at the essence of our interest “the hidden word” so we will have, during the time we are here, a mutual interest and understanding of the words we use and in this way we can limit our territory. This will prevent us from misunderstanding and a Babel-like confusion that could outshine our best intentions.

The concept of ‘the hidden word’ is made of two components: ‘the hidden’ and ‘word’. What is ‘word’ in this context and what is ‘the hidden’? And why does it need to be ‘hidden’? ‘Word’ in this context is the total of coverings wherein the Creating strengths of the operational system of the Universe lie hidden after there ‘descending’ in our world. In this we see the message how we can come to fulfilment and wholeness here on earth. The ‘word’ in this context is the carrier of this eternal, unchanging Instruction given at mankind. In this way the ‘word’ needs the designation of ‘hidden’ because this eternal character shows us the fact it isn’t affected by material changes; changes as place, time, space and other imaginary images etc.

The ‘word’ is also the Higher Light leading systematic every human being to its ultimate goal. Every human being has the task to open himself for ‘the hidden word’, to make oneself receptive so he can receive all the good destined for him from above. It is ‘hidden’ to make it clear for us it will not be easy. From below there has to be the desire and the effort in every human being for the receiving.

These two movements in every human being will bring him into agreement with the laws of the Universe, and the most important law is the law of **absolute non-selfishness**. When every human being strives to fulfil this law, as well inwardly as outwardly, the ‘hidden’ of the word will be cancelled more and more. Then the ‘hidden word’ will be ‘revealed’ to him. In our earthly live this law is translated as the command from above that every individual creature must have unconditional love for the other.

## **LOVE**

Here on earth there is absolutely no love in the true sense of the word. The law of the material is unequivocal; with as less effort possible to get the most profit for the own good. That is the earthly law of our life here on earth, and in itself, it has no connection with the higher world. When someone is not (yet) connected with the higher world he is liable to this coordinating law while all other patterns are derived from this law; with as less effort possible to get the most profit for the own good – selfishness. And although it seems we are capable to give it is only keeping up appearance. It is always; ‘you scratch my back and I do yours’.

When a person reaches a certain age and is in need of a partner, it is absolutely self-interest. When an adolescent is in love, it is only a childish, undeveloped feeling because he projects his own sexuality at another person, and every one of us has to get through it so he can come



to a personal spiritual development.

So on earth there is absolutely no love. Then, where do you find love? And what is 'love'? And why is there the prescription, prescript by 'the hidden word' to love each other? And why do we have the feeling that we 'love someone'? It seems to us as a symbolic strength, strength we receive indirectly from above and we think this is love. But the true love begins when I receive the first signs whereby, I see I am far away from the Creator. That is the beginning of the true love. It is weird isn't it? It is absolutely different from what we think traditional. But when I get the feeling that I am in darkness that the Creator – the operational system of the Universe – is so high and at the same time I feel I am the only person in this world that is the start of the shining, at a distance, of the High Light on me. And this shining comes together with love. Do you understand? And love is not when people get excited and get connected at other things, because that is no love, it is only madness.... and every one of us has to come through!

It is impossible to love your people, your family or your country in the true, higher reality. Of course there are things you have to do for your country. If there is for example – G'd forbid – there would be a war, of course you have to join the army and do everything what is necessarily for your country, but not in the name of 'love' because that love doesn't exist. You can feel affinity but love is only there when you have in a way some experience of agreement in quality with the laws of the Universe. That is love. It isn't yours, but it is what you experience as a condition of your receptivity for the eternal laws of the Universe.

The word self-love refers according the dictionary at egoism, it assumes a person is capable to love himself and this is absolutely not possible. It would be great as every person could be capable of to love himself. Real, it would be great. He would truly be a saint he who can experience love in him, and love himself because loving yourself means you are in agreement with the laws of the Universe. In a way it is not yourself who you love but you experience the **love in yourself**. From the Father, from the One and Only Creating Strength in the Higher you can receive love and experience when you are in agreement with it. The experience of the Light in the Father is the true love that is embedded in the 'hidden word'.

A human being is as a black box, without light and without love. It is impossible to love another when there is no experience of love **in yourself**. This is the reason why it is said the best age for a person to marry is from the age of 20. Then we may expect he can experience a little love **in himself**. What we have now is pure self- interest or 'the wish to receive pleasure'. With this the human being is born in our world and he has no place, absolutely not, to observe love.

.... At a certain point in his life a person experience the dot in his heart, the dot of giving. At that moment he raises a prayer at the Creator because we experience the Creator through the 'hidden word' and only within ourselves. You can't speak about the Creator and tell who He, in essence, is. It is not given to us, if we do so it will be speculations. Or you experience the Creator or you do not speak about Him and hope you will experience Him.

One of the most important principles of the method of the laws of the Universe is: **nothing comes from above when there is no desire from below**. Love cannot enter you if there is not at first a desire. You have to arouse a prayer and from above will come the light in the same measure as wherein you have aroused the higher strengths her below. Love is a consequence of the desire and the effort of the human being and of mankind to come into

agreement with the quality of the Universe. The first movement has to come from the person himself.

People do ask: “No one loves me, why am I still alone? Why do I have no partner?” And the answer is, everything is up to you, even here on earth. When there is no movement to another person, meaning you don’t have a place for another person, you want to have everything for yourself, that’s why you are ‘still alone’. This applies as well for every individual as for mankind as a whole. After a while, the wish to receive love, comes to you, you want to know and to experience love. The light you receive from the Creator through the ‘hidden word’ means you experience the love in the Creator and **not for** the Creator. No person can experience love **for** another person. You have to search and to find the love **in** the Creator.

Love comes **from the Creator** and not from a human being. When there is, even a little, experience of this love that is the moment you start from the point in your heart to build up the love **in yourself**. We can symbolize this as a movement to the left in your inner being. You experience the love but it isn’t yours. Why do we experience this as a movement to the left? In yourself you have as well a left as a right side and the spiritual work forms the intermediary between these two outmost points in yourself. As a result of this work you receive the line in the middle, and that is the experience of the love in yourself. In yourself, but you aren’t ready for to love another person.

As soon you have built up enough strength in the experience of the love **in** yourself... and no self-interesting love, but love **in** yourself, and before you can experience this you have to work very, very hard at yourself, only then you get a place in yourself where you can experience love. So, when we speak about self-interesting love we always speak of our own interest. We can’t speak about love **for** the Creator neither because it is not given to a person to look in another person’s soul; we do not know what is going on there. There is only the experience of your own observation, that’s why it is love **in** yourself and **in** the Creator. The love is in the Creator; He is in you, because only from the inside the light shines from ‘the hidden word’, the light of Eternity.

When you have built up the strengths at the left side of your inner being then it is possible to go to the right side. ‘Right’ in the inner being means you experience the love **in** another person. Everyone has in every situation his own left and right side, and the line in the middle is the love in you. When a person looks at another what does he have to do? Look from your own right side, the side of mercy, and with this right side you look at the common right side at the other. Never look at a person from the perspective of your left side, this is the side of your inner being where you have to work at yourself.

So only look from your own right side at another person and never from your left side, because in the left you have your own interest, your own misery and problems till you have fulfilled a complete correction. When you experience love you experience only the line in the middle of yourself. Without this line in the middle it will be wrong, why? Because everything what is outside of you is the Creator. And it doesn’t matter who is standing before you, it may be a Jew or a Muslim, a Christian or whatever believe he may have. Everything what is outside of your skin is the Only Creating Strength, and the most important quality from Him is – absolute un-selfishness – and the whole Universe consists of this strength.

This is the essence of the Instruction that is given from above to every human being; the correction according these three lines. The three most important religions of the word, they

speak from that Instruction, from 'the hidden word'. These three religions are reflections of these three lines in the corrections of mankind. Only the 'carrier' of the line in the middle, love, seems to be somewhat different in every religion. But even the 'difference' is only in the perception of the followers of that particular religion. This method of correction according these 'three lines' is the essence throughout the whole book of Zohar, the secret method of the Jew, given to the whole mankind.

We can see this for example in the Jews service whereby two people are standing at both sides of the person who is reading the Torah (the line in the middle). Even in Christianity we can see this, (think about the 'trinity') although with a different 'garment' of 'the hidden word'. But if you only believe in 'the story' and you don't let yourself purify and build up by the way of 'the hidden word' you will never come to the true love. And no religion can save you!

So now you know the line in the middle has everything to do with your own corrections, that's why you may never look from this line in the middle at another person, only through the right line, the line of mercy. Whatsoever the other will be, a Christian, a Jew, a Muslim, or a Papua or even an atheist, always look at them at the same way, the right side of your inner being. A person may be 'godless' and he is godless, to himself, but according to the Creator he is for 100 percent perfect, because from above every human being will be seen in his true condition. Everything what is outside of you is perfect, whole and that is the true reality. If a person thinks different or feels different, it is because he looks through the side that is not corrected according the laws of the Universe.

You have to see the love **in** another person and not cherish love **for** the other because that is wishful thinking and that is not what the Creator wants from us, absolutely not. When you think or mean to feel love **for** another person, know you are dealing with your own interest. Only when you see or feel the love **in** the other person means you recognize in him the quality of the Creator, even if he is an atheist or a person with a good heart, another religion or what kind of believe he may have...everything what is outside of you is the Creator! Of course you are in need of strength to fulfil this, your own believe can make you full of pride to hurt another. And then you will refuse all the goodness!

We need to see the love **in** another person. When you are speaking about another, you are speaking about yourself, about your own personal perception of the other. When you see the love **in** the other person, you will connect the love **within** the person with the Creator. You will see everything is in the Creator. You will make a step higher at the Creator. You connect the love in the other person with the love **in** the Creator. And as a consequence, you will not be 'dependent' of that person; you are relying only at the Only Creating Strength. And you make a connection with the whole mankind and all the creatures in nature; in everything you will see Him! Then you have the perfect love; love without any connection with the object of the love. You love and cherish the Creator and the whole Creation unconditional, without any conditions!

You have made then five movements in these three lines to reach the perfect love (see drawing). For a Jew these are the five emanations of the light (sephirot) and in these three lines lies the way to correction and fulfilment. For a Christian it is the cross. And the Muslim prays five times a day at the Creator and he sees via these three lines the ascending of a white horse with the prophet. The white horse stands for the body of the human being, which is in need of purification, for him the prayer is the way to go to the Creator with pure intentions. The body will be sacrificed and will be 'white' of all sins. When you look at the drawing you

will see the next image:

- \* The first movement (1) has to come from the person himself; it goes from below to above, to the Creator; this is named prayer, a request for mercy. It comes from the point in the heart, the wish in the person to give. He lets behind his own interest. Through this movement a person makes himself receptive and will come into agreement with the qualities of the Creator;
- \* From above comes the response (2), the answer experienced in the person is the love that is **in** the Creator always;
- \* The person receives the strength to work at himself (the left side) in the spiritual (3) and to experience and to build up the love **in** him;
- \* When the correction is completed, he can take in and experience some love in himself, he makes a movement to the right (4) to the other person. He sees the love in another person;
- \* When he experiences the love **in** the Creator, **in** himself and **in** the other person, he can give back this all-embracing love at the Creator (5), in other words, everything is for the Creator.

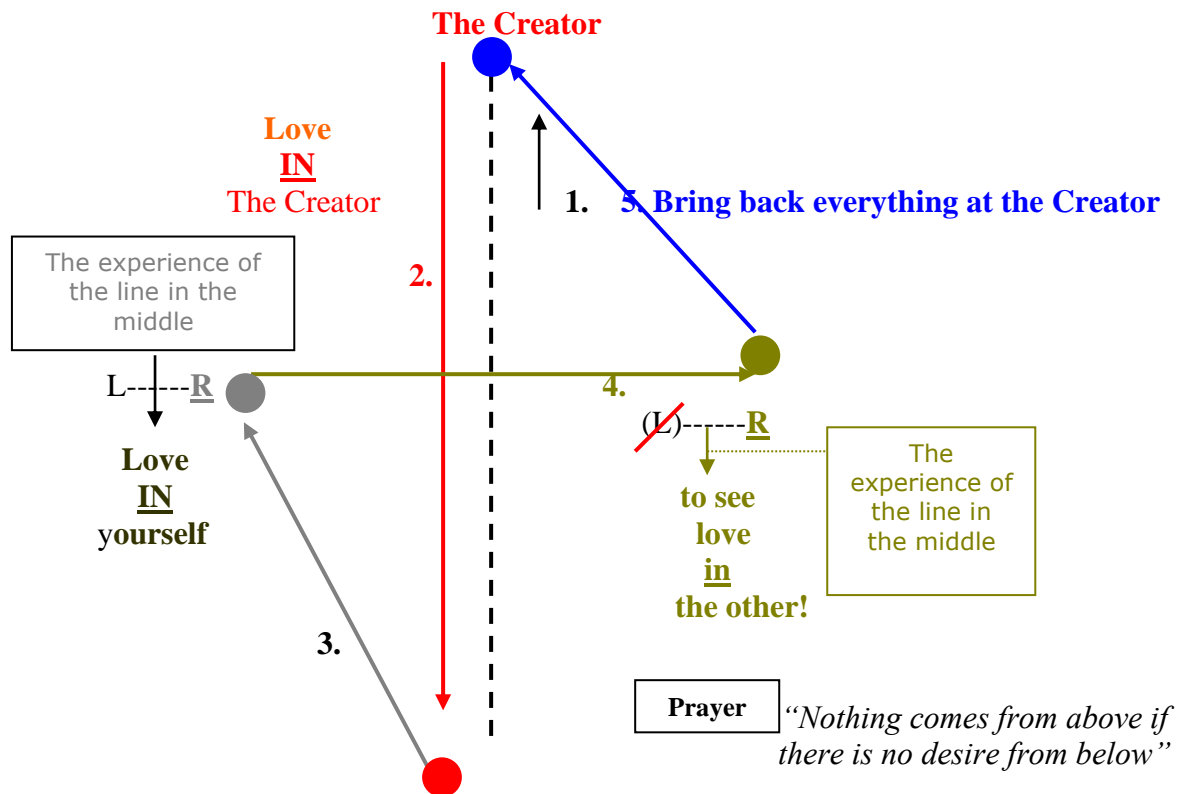
So, everything exists out of three parts, just as a human being: the head, the torso and the lower part of the body. It is the same in the whole mankind. It doesn't matter who is the head and who is the lower part of the body, the head can't do without the torso and without the lower part. The lower part can't do without the head and the torso. These are the three sons of Noah: Shem, Jaffet and Cham and they are all carriers of the kaleidoscope of the Creating Strengths in the Universe!

So, if we want to come to true fulfilment and wholeness, we have to see clearly that we are always in need of each other. We can't do without each other! We can't give ourselves a clear consciousness by saying: "we do tolerate". To tolerate is not enough, toleration will never bring us to the final fulfilment. Why? It isn't written in the Instruction! Toleration is only a method, a way of 'cease the fire'. I tolerate you and, in my expectation, I expect you to tolerate me. There is only one way to see the love **in** each other and that is only by involving the Creator! It may be seen as impossible from the inside for you, although you will stumble and fall, at the end you will succeed, absolutely! Only the attitude of the inner and the outer will bring us together to the goal of the Creation considering every one of us, as an individual and as a whole.

From above there is the question at us to make our living ALIVE. So let us make a land that is ALIVE. If we do this from our consciousness and preparedness', we avoid misery and suffering. Then in a way we will walk before the last. If not, we place ourselves in contradiction with the eternal, perfect laws of the Universe, and as a consequence we will experience misery and suffering. And that will bring us, after we have taken many beatings, eventually to the acceptance and the following of the instruction about LOVE.

It is said in the holy book of Zohar, from the year 1995 the mass of the inhabitants of the earth will come to the development of their souls, from that moment they will be capable to see the love **in** each other and **in** the Creation and to live according this law.

## Drawing: the method of Love



The higher part in the human being: the point in the heart – a dot of to give.

The lower part in the human being: one piece of un-differentiated feeling – the wish to receive selfish.

**Love is**  
**"The hidden word"**  
 To experience as a consequence of the agreement in quality  
 with the laws of the Universe.

## The Structure of the Man

א,כו וַיֹּאמֶר אֱלֹהִים, נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ

And Elokim said: 'Let us make Adam, in our image and as our likeness'.

And Elokim said: נַעֲשֶׂה אָדָם 'Let us make Adam'.

The traditional translation would be: 'let us make mankind', but this is not correct. Because the Torah explicitly says: 'Let us make Adam as the first human'. The general and the particular are connected here. On the one hand Adam as an individual, as the first human, who was the first, who looked for and found the connection with the Creator. On the other hand 'Adam' as a human being in general (the word 'adam' means 'human being'). Elokim calls him by his personal name and doesn't consider him as a being that belongs to the 'human species'. It is also written: 'And Elokim created a woman'! But this is totally different than creating him, because He calls him by his name. Everything is in him. Don't think I'm basing this on the Zohar, I'm not basing on anything. It doesn't matter how I interpret it or where I have read or heard this. We are only looking at the text, just like the authors of Zohar did. They did it in the same way and I try to do the same by looking at the text and explaining what comes to my mind. This way we can analyze it ourselves. We try to copy their way of working and it will enrich us immensely, it's all about this.

We're going back to the text: 'let us make Adam', this means somewhere in Assiah, because making is already giving form to something or someone.

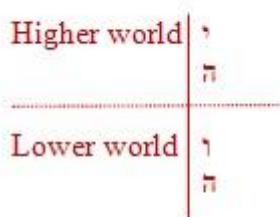
בְּצַלְמֵנוּ - in our image? *In* our image or *with* our image, it can also be *through*. כְּדֹמוֹתֵנוּ – כ/ke is as, דְּמוּת/d'mout is likeness, so: looks like us, who will look like us. Actually, this can't be translated into English, but this is what it says. Why is the letter כ not used like in כְּצַלְמֵנוּ b'tzalmenou? Why is it כְּדֹמוֹתֵנוּ k'dmoutenou? He said *in* our image, why doesn't he also say *in* our likeness? Why is the letter כ used instead of ב. This is a point of attention. I'm not saying I will give an answer, but this has to be pointed out. I've searched everywhere but haven't found why it is different. So literally it would be *in* our image *as* our likeness. I don't know why it's like this, but it doesn't matter. We have found this and one day it will come to the surface and the answer will be given to us. It's very high. It's the core of everything what we will learn now about Adam, *let us make Adam* and not man or mankind. Where do you see mankind in the text? If you look carefully you won't find it in the text.

וַיִּרְדּוּ 'and they will rule'. Clear? It's a very weird construction because indeed he says, 'let us make Adam' and then it says, 'and they will rule', look we have come across something great now. We have found unity in Adam, so let us make Adam and then we will see the unity. Look carefully, this is very important! From the third word from the end of the line it says: וַיִּרְדּוּ 'and they will rule'. So let us make Adam, the human being in its whole. Adam who has also חוה/Chava/Eva in itself. How do we know this? The numerical value of [אָדָם] Adam is 45: א is 1, is ד 4 and is מ 40, the total is 45. And as we know מ"ה is also 45.

#### 40-4-1

Z" A = M" A 45 אדם – Adam (also: human being)

The filling of HaWaY" A of Z" A is M" A

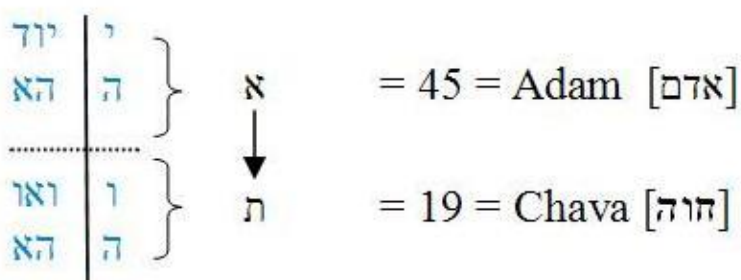


Bare HaWaY" a:      י ה ו ה  
 Filling with א:      יוד הא ואו הא  
                                 6 13 6 20 = 45

Adam was the first person who had all the complete powers in himself. Adam had all the potential powers in himself, the way a person should be in his state of completion. That is Adam and he is the carrier of all the souls in himself. Because at first a person had everything in himself, but what happened afterwards? We'll have a close look at it together.

I will highlight the filling in red. The first component of the filling... the entire filling has also four. The י is just like the י of יהוה only filled and the letter ה is just like the letter ה with א [הא], the filling of the letter ה, etc. With other words we can say as follows: just like the construction of a partzouf we have י and ה above the parsa and ו and the second ה beneath the parsa. Every partzouf has this construction. Clear? י is chochmah and the first ה is the binah. These two are always above in the higher part of the partzouf. This represents the higher world or the higher part in a person, this is what pulls as above to the divine. יה is the divine element in us, the higher world. This is the reason why a person has a desire for the higher in all kinds of ways, the יה in us which corresponds with the יה of the z'a in us, and malchut, and all kinds of philosophies, it doesn't matter, everything that is elevated is influenced by יה. And הו is the lower world, yes? So you have a higher world and below the parsa the lower world, both are necessary. So this is the general construction.

Z" A [אדם]



#### snake

We're now going to look at the construction of the z'a which is Adam and afterwards to all the people, later on it will be – when the lower corresponds, because everything has to be in correspondence - above and below. So Adam corresponds with z'a, clear? Adam is not z'a, Adam is a product of z'a. Z'a and malchut have created the human being. So the root of the human being is z'a and malchut. Everything will be clear in a bit. Therefore we can see that

Adam has 45, just like the filling of יהוה of z'a. The z'a is filled with 45 and the human being is filled with 45. Now we're going to divide the partzouf of z'a in two. We can then see in the picture above that the general י jud is filled with וד vav dalet – this is the way to know which powers are hidden in certain elements of the creation. Hey is filled with א alef and beneath the parsa we have the ו vav which is filled with א alef. Beneath we have again hey which is filled with א alef. Above the parsa and below the parsa. At right we have the bare יהוה and at left the filled יהוה.

Now we're going to look at the partner of Adam. So at first Adam was created, we only saw Adam and in the same verse the Creator says '*and they will rule*', what's the meaning of this? The human being, Adam is created and in the same sentence it is written that *they* will rule – in plural! Now we're going to look at the name of his partner, Eva or Chava as we call her. Chava is spelled as follows: חוה this is the name of his wife and the first mother of all mothers. Now look carefully to the lower part of the z'a, the ו and ה. ו is filled with א, so וא makes a total of 13, and the last is ה 6 which gives a total of 19 and that is חוה. So with regard to powers the lower part of Adam, the first human, inside him there is חוה, so the lower part of the partzouf of z'a and Adam. Adam is constructed in the same way as z'a, clear? That's why he has man and woman inside of him. But everything is in total 45 and that is Adam.

What did we solve with this? We solved the following questions that occurred to us '*let us make Adam*' in singular. It doesn't say a man or a woman, it says Adam and a bit further in the same sentence it's written '*and they will rule...*'. We see that Adam holds in him adam, the human being, and the real name Adam. The human being, regardless of the sex, consists out of two parts, of course with regard to the general. And now we're going to look at the general and the particular separately.

With regard to the general we have of course Adam and Chava, a real man and woman, also the first human, the first man and woman who were created. At first Adam was created and from his lower part, from his rib Chava was created. We can see from where Chava was created: from the lower part of him, the lower part of the partzouf of Adam, do you see it? From the lower part Chava was taken out. And the taking out of Chava from Adam... Adam is the entire partzouf 45, yes? Chava is included in Adam as his lower part. Taking out Chava also means giving her an complete partzouf. Can everybody see it? The lower part of her is disconnected from z'a, then z'a gets his own filling. She is inside of him and therefore we say the woman is also inside of a man, absolutely. He disconnected her from him. How? He also made from her a partzouf of Adam, also Chava has the partzouf of Adam.

In general she is created as the lower part of him, but afterwards she was separated. Can you see now why they are created as one? The higher part of Adam – it's difficult to put it into words – is his own essence and his feminine part is below his parsa. The higher part of a person is masculine, it's the same for every person, and the lower part is feminine, also for every person. So a woman is also Adam, in particular every woman is also Adam, she has the same construction like Adam. She also has a higher part that is masculine, which is יה of the bare יהוה or יוד and ה 6 of the higher part, this is the masculine part.

Now look at the above part of the partzouf of Adam, it has the numeric value of 26, this is the same for every person, regardless of the sex. The filled יוד is 20 and ה 6, together it's 26. The number 26 is also interwoven in the name יהוה. What did we solve with this? '*In our image*'. This is what we have solved and that it's 26 above the parsa. So every person has inside of himself, above his parsa, the image of G'd. Which image? Which is our image? The one above the parsa. I absolutely didn't know that I would be explaining this tonight, I had never put this into words. Thanks to you and the Creator I was able to do it.



So look, we have the number 26 above the parsah and with this we can see that the image of a person is above the parsah, till the middle. A person and also the image of G'd only exist in the higher part and not below the middle. Therefore the biggest sin was to pull the light or the image of G'd down, which was the case with the fall of Adam.

What did he do? He pulled the image of G'd down, while it was forbidden for him to do that. The Creator told him that due to that he couldn't have resemblance to Him, because below the middle it's the gematria of Chava, the number 19. So what do you need to do? The lower part of his partzouf, from the middle to below is feminine, is Chava. What does a person have to do? He has to pull his feminine side up, also spiritually pull his feminine side up to the image of G'd, to the higher part and have intercourse there, clear? And afterwards she can go down to her own place.

So we can see in the above part of Adam, that it is the image of G'd with gematria 26, which is יהוה on its own and in his lower part you have gematria 19. So the Creator said to Adam, if you want to have intercourse with Chava, firstly bring her up, which means in yourself, but also bringing up Chava in general. So at first you have to bring Chava up in yourself, in particular, bring her up before making zivug with her, at first you have to pull up your own Chava, your own left line, only then you can have in a clear and kosher way intercourse with her, who was given to you by the Creator.

But what did Adam do? He went to his wife, he went down, he lowered the powers in himself, his own image of G'd by going down to his own feminine element and did exactly the same thing in general, clear? Therefore we can see that the snake came to Chava. Where is the snake? It's under the partzouf, the snake is under Chava, the entire partzouf is יהוה or all the letters of the alphabet from א till ת. Gradually we're going to see more and more connections of what is said in the Torah. Is it now clear what the sin of Adam is? He pulled everything down and pulled it all the way down to the snake.

But who was the instigator? It was the snake, because at first it comes to Chava. It's just like the sitra achra. At first it comes to the letter tav ת, and tries to use the ת. In the same way the snake seduced Chava and what did Chava do? She brought the desire of the snake in herself, took it over and afterwards went to seduce Adam, as it were in his higher part and Adam fell down from יה, of his image of G'd to which he was made. Therefore try to work, this is very important what we have put into words. Work on it, you will get a lot of answers about this sin etc. We will learn everything afterwards.

Instead of pulling her up... then the distance between Chava and the snake would be enlarged, clear? Imagine that he brings up his Chava, to above his parsah, then there remains a great distance between them and the snake. The snake can never come in the upper part of the partzouf, in the holy part, never. But what does the snake do, it seduces a person so the light of the ת of the holy letters, which is the terminal, is pulled down to the snake. It's very important to work on this matter. It will give you in different respects a great understanding and power if you step by step take this in yourself. I didn't expect I would be saying this today.

Now look what we have solved with this sentence, that the Creator says וַיֹּאמֶר אֱלֹהִים, and *Elokim said let us make Adam* נִעֲשֶׂה making a partzouf, a real construction that exists out of an above and a lower part, this is making. Also בְּצַלְמֵנוּ in our image, 'Let us make Adam' in singular. We have learned one thing, why it's singular, so we have received our answer. Why is Adam in singular, because he had the second part in him. So every person has two parts. A woman is also Adam, is it clear why? Her above part is masculine, above means right and below means left. So a woman is also Adam, but her general feature is feminine and in particular in every woman there is Adam, clear?

So the Creator says 'let us...', which Creator does this say? Elokim says this. It's also very important to know that Elokim says this, because it hasn't been unfold yet, also the name

hasn't been unfold yet. On the other hand what I have explained has already been unfold of what will happen, clear? But we're still at the very beginning here. Why Elokim... it's in the bud and therefore Elokim is still used as strictness of the law, but in the name itself, when it will be unfold you will find mercifulness and יְהוּה.

Question from a student:  
Can you compare it with Adam Kadmon? No, of course everything has the same image, but in Adam Kadmon, in the first world we can't see neither feminine nor masculine. Adam Kadmon is also above the tabur and below the tabur. When we look at Adam Kadmon we can see ה' till the tabur, in the first world we have the same construction till the tabur. So we have ה' from above to below the tabur of the name יְהוּה, this is as it were the masculine part, there is light in this part, but below the parsah light wasn't allowed to enter, also not in Adam Kadmon. Chochmah isn't allowed to go down even not before the creation of the human being! Because the part below the parsah of Adam Kadmon holds the future, but it absolutely doesn't have a feminine element yet. But in the future there will be a feminine element, clear? Also there you will have z'va and malchut.

Look what we're learning now. They learn 20 years in Bnei Baruch but never hear anything about this. Why not? They don't ask for it. This is a completely different study. Is it clear what we have just learned? They only learn about the higher and lower there, but we also learn about the letters and names of the Creator, and also about the partzuf and this is what gives flavor. Higher and lower is also an element, but it's not enough.

Once again. What did we learn? *'Let us make Adam'*, in singular. We have solved that, because he has both in himself. *'In our image'* and now we know why there is a second condition. Why do you think...? *'In our image'* and *'as our likeness'*, why both? Miriam says that at first there was one partzuf and then two partzufim.

The question is why it says *'let us make one Adam'*, and then it says *'in our image'* and *'as our likeness'*, why two? Miriam says that later there will be two partzufim. Tassos says, because Adam exists out of two, above and below. Because it exists out of two, the higher world and the lower world, very good. It's what Miriam said, but what Tassos said is still in the bud.

Because *'in our image'* refers to the higher part of the partzuf, it refers to ה' of the name of the Creator and *'as our likeness'* refers to ה, the lower part of the partzuf. My friends, I think it's the first time that this is revealed to the world in this way. It's not mine, I didn't know I would be talking about this. It's given in our time. Look how much not Jewish literature there is about this and that, it's terrible, but it had to be like this, one couldn't understand nor experience this, it was not time yet. I absolutely have respect for the Christian explanation, but it's different, they try to understand it with their head.

Is it clear what is written here: those two conditions: *'in our image and as our likeness'*. This is completely different than image and likeness. There is much to talk about this, but you have to do the rest of the work now and think it over. I can't do it for you. Also my teacher did not do it for me, he only gave indications and I had to do the rest. You have to ask your guide! You have to comprehend it, not me. I have indicated it.

וְיָרְדוּ and they will rule, those two in a person, only then they can rule. Now look carefully, *'they will rule'*, what does it show us? It's clear that it's plural yes? Because later it will be two partzufim, but both are in Adam now. Then they will rule over everything. What does this mean. When a person gets the image of G'd, then he will have both in him, but when a person doesn't attract himself to the image of G'd, but attracts the animal in him then the animals will rule over a person. Do you hear what I'm saying? When a person doesn't build up the entire partzuf in him... Then he can rule over everything that lives. Okay, step by step, are you hearing this? So when a person builds up his higher and lower part – this doesn't mean that he pulls the higher down, but the other way around – then he rules over the animals.

So first Adam and then every person that comes after Adam, because we all have the image of Adam, only cut up into pieces, but it doesn't matter, we all have the same image of Adam, why? Nothing exists in general that doesn't exist in particular.

The general in the race of humans is Adam and the particular is every soul that comes to this earth imbedded in a body, it doesn't matter which body, it does matter, but I mean... because every body is given to a person, remember this very well, in accordance to his soul. You can look at someone and think that he or she has a beautiful body but you don't know which corrections that person has to do. It seems beautiful to you but there can be a cold person inside, while the best body is given to you. The best body is given to you that suits you and your incarnation so you're able to do deep corrections that fit your soul very well, clear?

So when a person is born with a physical handicap or other disabilities, a mongol for example, it doesn't matter what, it means that it's the best thing for his correction in this incarnation. Can you see how careful we have to be with every person, that we don't treat them all one and the same. Like the Spartans who killed the weak children when they saw they couldn't become heroes. Back then they saw it like this, because they had to fight and survive. So they made a selection. Did it work, they only got misery in return. Just like the Germans who also wanted to make a selection. Also in our time they do the same but in a more subtle, smooth and inhuman way. Absolutely inhuman way... because we don't know what happens behind the scenes. They want to make sure that only obedient civilians are born, so they will only be positive, like robots, but we also need the others. We also need villains, this is also good. So when someone is born, then it's necessary. Clear?

So the word וְיִרְדּוּ, '*and they will rule*'. We have to gradually take this in. Because the information I receive is much faster than the transfer to earth. But I have to do it, it's also my task to slow it down.

What we learn here: that a person can rule over everything that lives and over everything that's on earth, in all its four natures – pay attention: only when he has both in himself: '*in our image and as our likeness*', so when he has the masculine and feminine in himself and also builds it up. Not only masculine, above or only feminine, then you're like the Spartans or nations and you can never be happy – or communists. Clear? They can never be happy, they can never come to their fulfillment. Therefore all the rich people got ruined, therefore Babylon fell apart and all the others. Also the Roman empire fell apart and eventually human kind will accept his both elements, his masculine part יָה and his feminine part יוֹה, both are elements of the name יְהוָה.

So both form יְהוָה, masculine and feminine! So you can see that they form one יְהוָה. Work on yourself, then a person will be able to rule. Therefore it is said, Zohar also mentions this, that when Daniel was in Babylon, he was accused by the ministers, they were jealous of him and he was accused, he was a courtier... of course the king liked him, but they put forward arguments to make him bow, but he didn't bow to the law. They saw that he was praying to the true Creator, so they threw him in a pit with lions and in the morning they saw... it's a very special prophecy, we're going to talk about it later... they saw that the hungry lions were calm and hadn't attacked him etc. He had the image of G'd in him, he had both in himself, the higher part of the partzouf and the lower part of the partzouf. Therefore the lions could smell the image of G'd in him.

Later on we will learn that the Creator said '*and I will give awe to all the animals, to everyone who lives for adam, for the human being*', and they (the animals) initially felt awe for the human being. An animal can never attack a person when a person has the image of G'd in himself. They avoid the human being. Panthers, large animals will never do such a thing, they avoid the humans. A few years ago in the Netherlands an elephant had attacked and killed a caretaker. The elephant had sensed that something was not right with him and had attacked him. Before he had never attacked when he was being fed, but he felt that this person had

done something, not personally G'd forbid, but something that had lowered him, otherwise an animal would never attack someone. This means יהיה *'and they will rule'*.

2<sup>nd</sup> part of the lesson

During the break, everyone who was present including my wife, were impressed by what was revealed to us... but also for me it was a revelation. They were persistent, pushy, of course because it's so great, the experience of it, more questions were asked, more and more, a lot of questions and then I said it directly, not that I told it, but it was told to me. Now try to release yourself from what you've heard. You want to be the ruler of the light, what you have received, you want to cling to it, but it doesn't work this way. Even not for the greatest holiness, nor for the authors of Zohar.

What I'm now telling you also comes from the Zohar. You have to let it go even after the greatest spiritual experience. Don't have fun afterwards, we have learned this, do you remember? Having fun afterwards, before and now. You have to always keep this in mind. Also here you need to let go what you have learned. This way you show the higher that it's not yours as it were, but you give it back to the Creator and then in accordance with qualities everything will be... because nothing goes away in the spiritual, so why should we then hold on to it? Once you have experienced it, then it will be carved inside of you, you don't have to be afraid to lose it. The point is not to remember it, it has to live inside of you, okay?

It has now been carved inside of you and it can't be detached anymore. Then other questions come to the surface that go deeper and deeper. Just like a 100 meter sprinter does, after ten seconds, maybe even less, what do they do? At first a great concentration, but immediately after the finish they loosen their legs and arms, you have to do the same in your inner. So after a great effort you have to shake off everything you have received. This is a great instrument that is given to us from above, learn this very well. Not after the lesson, or when you go home, but immediately. So one minute after the lesson you have to let it go and don't think about anything, this heals. Remember this very well.

So now I'm going to explain it Kabbalistically. What do you have to do? So one minute ago you were in the left line, you received a great portion of chochmah and that chochmah outweighs you. We have learned that experiencing the real chochmah needs to be constructive. Of course it gave us a kick, but without chassadim it won't last. Of course it will always stay because it was inside of you, but at that moment you have to immediately go right.

This means that at that moment, when you're talking about the weather... this is better than talking about Torah, because at that moment you release yourself, this means that your inner person moves to the right and then chassadim comes there. You have as it were weakened your left line with chassadim and this way, as we have explained yesterday, chassadim forms a shell where chochmah goes up and not down. When you experience it as going down, then this is not okay.

Only when you take a break in your concentration, then the chassadim and chochmah you have received go up and go down together, only then it goes to the lower part of your partzuf, clear? Then it goes below the parda in a good way, below your middle. Otherwise you would give this great information which I have given you now to the sitra achra, to the unclean power. Because the information I have given you can also be used for the sitra achra, G'd forbid. And she will cheer for you immensely, she will make use of it, so you can't let this happen.

Not very long ago I was talking to someone and he was asking all kinds of questions, and at first I answered his questions, he was Christian and he wanted to know about Yeshua, I gave him an answer and then he wanted to know more about the merkavah, the divine carrier etc, but then I said no to him. At first I gave him something for the kick, but not more otherwise I would be tempting him. Now he's starting to slowly understand this. Do you understand how

this mechanism works? When someone thinks I'm being unfriendly, I don't mind this, then that person won't return, yes? I don't attract anyone, but when a person is attracted by its own, then this is good, clear?

So when it comes in your right side, then let it go completely and after the lesson, also when you're studying at home then in one second you have to be able not think of anything. Also when it pushes you have to conquer it, because you're constantly occupied with these things. You have to conquer this, absolutely. How can that be? It's a divine thing, it are divine impulses? No, because you have to know for sure that it comes from the sitra achra. So now, after the lesson know that it comes from the sitra achra, from the unclean power. She saw that you were impressed by your higher part and she will try to seduce you to bring it to her. Therefore, after the lesson when you're trying to sleep but are not able to, because you're excited, then the sitra achra will make use of your excitement.

Look what we're learning. I have never been able to put this into words. You have to conquer this even though you don't understand it, because you think it's an impulse, the divine light which you receive, but it's the sitra achra that wants you to believe that. So after the lesson, absolutely don't think of anything, when it comes to you, don't respond, don't pay attention to it, but also don't push it away because then you would be doing weird things. Just like Chava who wasn't allowed to respond on the itching below. The itching in her was the snake. Which snake was there, about which snake does the Torah speak of? It was the itching below her, also spiritually, but because of the snake of course, below her, below the spiritual, below the holiness there is the territory of the snake and of course she gets this from the sitra achra.

So we had come to '*and they will rule*' and after a few words an overview will be given *with* whom he has to rule, not *over* someone, it doesn't say *rule over* the animals, not *over* someone. Of course it's translated beautifully into English, but this is not what it says... *in* all the others or *with* all the others that are listed here, what does this mean? Everything that is listed here was created for the human being. Everything that is listed here, that's mentioned here, a person has to rule with cattle and with all kinds of other things.

And now I need your absolute concentration again, don't be emotional, the Kabbalah doesn't have anything to do with emotions, only spiritual. Bring it back to your mind, but don't get emotional. The emotions will come but not here, don't get drawn by them, absolutely not. When they come, they need to come, but let go of them. When they come up, G'd forbid don't push them away, just try not to pay attention to them. The spiritual work we're doing together here also stimulates our lower elements that are also listening, they're taking part, do you understand? You feel warmth inside and all kinds of other things which you don't have to pay attention to. It's important that you don't pay attention to your emotions here. It comes, but don't pay attention to it because it does not have anything to do with the spiritual, try to remember this very well. It's good when emotions rise, but when you pay attention to them which are now elevated because you have experienced the spiritual, then you're going to again... who's going to make use of them? Again the sitra achra. So when it comes up then it's great but don't pay attention to it.

What does it say next, we still have a few minutes left. So look, all those living creatures were created for Adam and Adam came after that, and we have said that nothing disappears in the spiritual. Also qua powers Adam has everything what was before, everything continues to exist. Adam has now everything in himself what was created before. Nothing exists in the lower... because nothing exists later which hadn't existed before. Because before there was a cause for that which comes later, clear? All forms of nature that were before, were actually the cause of the creation of the human being, yes? The precursors of the human being. Actually we can say that adam is the result of all the others. Also of the crawling animals, also of the lizards, the entire nature that preceded the human being. What does this mean? That the human being has everything in himself, because they were before him. Therefore everything

can be found in a person, all forms that there were a person has in himself. Then it is said about him: and they – so the human being, adam who exists out of two elements – will rule over all the elements in their partzouf, they will rule over everything that was created.

Is this entering you? Everything that was created before, before it became adam, was the cause that made the human being. So every shellfish, of course in their root, in their core, their quality, everything was already created. And now it is said that a person has to rule over all the elements, powers in himself, the power in him that is the shellfish or the mosquito, the elephant, the panther, etc. He has to rule over all the powers in himself, okay? Therefore every lion feels in a person a part of him, even more than only lion. In a person there is also the power which is connected to the root of that lion, clear?

So when a person uses all his powers, from the both sides of his partzouf to the image of G'd and also to the likeness of the Creator, then he has all the animals in himself, all the crawling creatures, all natures, all plants... and then of course every animal separately, also here as manifestation of the root of a certain animal species, because they also have spiritual roots. They all have spiritual roots, even grass. So a person has everything in himself and because of that, because he has all the roots of the natures in himself, he can rule over everything. All the branches, all the manifestations of all forms of nature, yes? Otherwise we can't understand why the human being can rule. Now we can also see why he came later, was unfold later, later also means a further development. Therefore before the creation of the human being, we do not have free will. Just like a complete wish is realized in malchut.

When we look at the spreading of the lights, the four phases of the development of the light: the keter gives to chochmah. The chochmah absolutely doesn't ask for it, he receives it blindly, chochmah can be compared with lifeless nature during the spreading of light in the four phases of the development of light, clear? The binah already has a certain form of movement, she offers as it were resistance, binah is compared qua powers to the vegetable kingdom, z'a qua powers to the animal kingdom and the human being qua powers to the malchut.

This was it for today. Also here we have a slogan of the day. The slogan of the day is: do you want to be answered, do you want to come to completion then you have to comply with the part, the qualities by which Adam was gifted during his creation. So in the image of the Creator, this means the higher part of the partzouf that is ה' masculine and the lower part as likeness of the Creator that is ה" the feminine part of a person. Together it makes in you the HUMAN BEING with capital letters who exists out of two, masculine and feminine. If you're a man or a woman, that's absolutely not important, clear? Work on this lesson, try to strive for those two and try to go deeper in this lesson. Again try to work on this lesson, but with the eternal tip that I gave you: at first you need to be fully concentrated on the spiritual, then you need to let it go completely, don't think of anything. This way you make and create a great space in your kelim, from one extreme to the other, because Adam was created in this way. He could see from one end of the world to the other end of the world. This means from complete concentration to being completely absorbed in the light of the Creator.

The light of the Creator is a light for all of us.

## The subject of Pesach and the coming out of Egypt.

### ענין פסח ויציאת מצרים

In this article I like to tell you something about Pesach. The writing of this article took place at the end of the first day of Pesach. What you are going to read isn't brought into this world. In no library you will find something about this subject nor are there courses considering this subject. In front of me is the original book of ARI namely the first book of his eight gates and nobody understands this book, yet one can understand of course but no person has interest in this book. The name of this first book is named Sha'ar ha'kavanot – the gate of intentions. This is a fabulous book. The book has two parts and all the Holidays are explained: not the traditional earthly Holidays but considering the strengths meaning by using the sphiroth. This gives us a very intimate look how the higher worlds are made and now I will try to express my words because it is important that you have heard something although nobody can understand. Is there someone within the Jews Nation who has understanding of this book? Nobody knows the meaning and of course there will be someone in the world who knows but the people don't. I will give you the opportunity to taste something of these high secrets. In the first explanation page 136 there is a chapter named: ענין פסח ויציאת מצרים the subject of Pesach and the coming out of Egypt. I will give you a short explanation so you can understand and for this explanation I will use the Tree of Life. You can place anything on the Tree of Life. What is the meaning of the coming out of Egypt or what does it mean that they walked through the Rit-sea? Once it is place on the Tree of Life you will understand. The intention of this introduction is that you will have some taste that you can feel what the meaning is. My words aren't coming from myself but from a higher level and of course there are many higher levels till the highest of the highest. So once you have start your computer and have logged in to this subject know that your mind won't have any understanding – open yourself for the words you read and let them make engravings within you, that's all you need to do. Look at the words and accept you can't understand. The only reason you can't understand is that you need to work more on yourself – the person who has written was really a divine man, he received it directly from the divine.

Traditionally the stories are about the chosen people who left Egypt, good people who were faithful to G'd. Some more other less but nevertheless they were the one that came out of Egypt. The people of Egypt and the Pharaoh were of course criminals and because of several miracles the people were allowed to leave Egypt. A good and a simple story no doubt. But I have the wish to teach you what it is considering the strengths of the Universe. What about the people, what about the souls, what about the Jews etc.? This is so deep because the strengths of the Universe are involved therefore read carefully. In the moment Adam was created he could see from one end of the earth to the other end of the earth – considering the strengths of his spirit. He had no boundaries because he didn't sin yet. Adam was created on the sixth day of creation. If there is time I will go deeper in this subject but for now....we are busy to develop our right line and a little of our middle line, faith – surrendering. The language I use has some resemblance with religious language. It doesn't matter because you can make use of anything if there is faith, the trust in the Creator; when there is the complete surrendering your development can take place meaning the merging with the Creator. Once Adam was created he sinned. What was his sin? Now pay attention and forget all the stories you have heard till so far. The first man brought out his seed without having contact with his wife. What does this mean? The secrets are deeply hidden and only he or she who can let go his or her earthly understanding will have a very precious key to his or her fulfillment. Remember that it is possible for every living person in this world. Now what did Adam? He

started to satisfy himself. Living in this time in this world it sounds trivial but imagine the person Adam who was completely filled with the Glory of the Creator, he was the image of the Creator and his strengths weren't broken. Our strengths are broken, year after year, century after century...but Adam was filled with the strengths and the Glory of the Creator. The Creator told him not to sin by using the words: 'don't eat from the Tree of Knowledge'. But as we already know Adam eat from this tree thereby he brought down the light chochmah to below by way of the left line to under his middle. This is only one part of his sin, what he had done with his wife Chawah *known as Eve* it wasn't in the right way but that is not the subject, I will tell you about the sin that isn't mentioned anywhere, not in the Jews literature or in the literature Christianity has. Nobody wants to tell secrets: they don't know, they don't know how or what to tell. What did Adam? Instead of making contact with his wife he did it on his own. The Hebrew language has a word for this Kri – meaning ejaculation on the earth – intercourse without his partner. Now in this generation it has no meaning at all, a man has his needs and therefore he ejaculates on the earth. To carry out the act you have to know this comes from the head of the man – chochmah or wisdom. **Remember I'm only talking about strengths.** This strength comes down via the jesod or in other words this is a way of making seed, the result is the seed. By this act strengths are building up and named souls something you can't see. It is extracted from our outer seeing. In particular the first generation was filled with glory, filled with the strengths of the Creator. We are the consequence of those generations and for us it is quite normal to do so. It is the same with us. Every deed no matter if one is doing it with his partner or on his own, it is zivug *intercourse*. It is a way of confluence between the male and the female. By way of this men brings the strengths up and a soul comes in existence. Men are co-partners in the act of creation. By way of this deed certain strengths are building up and by way of this zivug new strengths arrive in this world.

**It is very important that you read this with the utmost attention and don't trivialize. Later you will know the deeper meaning of this. For now it is important to let go all the resistance you may feel, simply read and know this is the only place you will find this information. Nobody wants to know, nobody has the wish for the complete fulfillment but you... know the fulfillment is within the words you read you only need to open yourself to let it come in.**

Every time when men make zivug, with or without a partner and special for a man, if he is doing it without a partner know this is zivug too. With this act he is producing strengths nevertheless and a soul can enter. If he is doing this without a woman....there is a certain tool in what you are reading. When men is with a partner and I am not talking about the relationship between man and a woman, it is possible that there is a relationship between a man and a man or a woman and a woman....one is the male and the other is female because I am not talking about the earthly world, **I only speak about strengths.** There is a male soul and there is a female soul and that is important. These two has to come together and then a new force of strengths will be created, a strength that needs a body. If you read the word body, don't think at the physical body but something that surrounds. As you already know there is no light without kli. The seed that comes from a man comes from his head, chochmah – wisdom. When a person produces these strengths know they need a body. Suppose there isn't a body because he is doing it on his own, what happens? There is another aspect you have to be aware of namely one can't have intercourse without some imagination, without certain strengths of zivug or in other words another partner to arouse him. Even if he is doing this without a physical partner know certain strengths become free; be concentrated in what you read!! If there is no embedding in a body they hover about in space. There is no survival without a body but the strength has been brought here on this earth. Man has aroused himself



and seed came in existence. He had a particular attitude coming from his chochmah. In strengths he did the act and he formed a soul, a form of strength and this strength is now hovering in the space and can't find a body, a female to enter. This strength is eagerly looking for a body. Male and female are needed in our world; the lower world can't exist because there is the need for the male and the female. What man did was the producing of protons and neutrons or electrons....two chemical elements having the need to work together; plus and minus are connected to each other, the same in the spiritual. Every act man does and for the moment I speak about the act of a man, every act man does produce souls, a kind of strengths that are hovering as souls. As you know there are unclean forces in our world. I have spoken about malchut of atzilut; she is the shinah – a divine constructive strength. There are other forces too because the one opposite the other is created. If there is the strength of malchut then there has to be strength opposite this strength and that is Lilith – the unclean woman. She attracts anything what is unclean. Adam too had two women. First Adam had Lilith and later he had Chawah *Eve*. The first woman....Adam was created filled with the glory of the Creator and yet he made use of his imagination, of his Lilith. First he used his imagination before he had intercourse with Chawah his wife of flesh and blood. It is so important that you keep in mind that I'm only talking about spiritual strengths; don't run away with your imagination...you have to be very precise in what you are reading. Of course there will be some resistance because this is the first time you read about this. Even Ari didn't tell this to all his students, only Chaim Vital because he knew that most of his students weren't ready. But nowadays, we are ready. Adam used his Lilith not only with his imagination; she is strength in the Universe. As you already know the Creator created one opposite the other. The strength of Lilith is opposite the malchut but in the beginning she was very small. In the Zohar we have learned that she had a small partzuf, only a dot. And of course she had her male side because everything is created male and female. The strength of Lilith is the opposite of malchut and she only had one dot when she was created. Her partner and I will pronounce his name only once because it is forbidden to pronounce his name and when I pronounce his name I carefully have to close myself from within....it is so important that you become aware that you have to be very carefully with these names. The same with the names of the angles never pronounce their name fully but only the first two letters. Now is the pronunciation only for the reasons to teach but I have to close myself from within so there won't be any activation. If you pronounce a holy name the strength will come to you, the same with the impure strengths, these strengths also come. Place this deep in your heart and bring it to the surface if you want to use the names of the angles. The partner of Lilith is...As you already know the z'a has six sphiroth. The partzuf of the impure strengths is also build up with six sphiroth; the impure strengths receive a small light from the letter kuf ק. Look to this letter kuf ק and see this letter goes under the line of a sentence. That small part that comes out the line is given at the impure strengths by the Creator himself. As you have learned there are two strengths and both strengths are needed so there will be some feedback from men and the Creation. What does this mean? The impure strengths are in the same way build up as the pure strengths. Opposite the divine malchut there is Lilith of the impure strengths, she doesn't have a body. In the world atzilut are two strengths: malchut is the strength of the female or the receiving strength and z'a is the male strength – the giving strength. There are always those two strengths: the male and the female strength and the same for the opposite. The impure worlds have the same, so it is build up by the Creator. Lilith is the name of the female side of the impure strengths and her partner in the impure world is Samuel who is the counterpart of z'a of the pure strengths. Never pronounce this name, only use the first two letters: samech mem סמ. This is the teaching of the great divine master Ari and the reason for this is that we don't draw this strength to below. These are the two strengths of the impure strengths. When Adam ejaculated he let go his seed in the world and not in a body: this means that his

strengths were floating in space. When Adam made zivug with himself an enormous strength was involved and that's not wrong.... in itself the strength isn't wrong there was only the lack of the female element. From the world atzilut and to below you have to know there are two strengths involved, the male and the female strengths and here was one strength....and when that happens there is a mechanism in the Universe that the female strength of the impure strength search for these male strengths floating in the Universe. Let go all your earthly thinking and concentrate in what you read: the female impure strengths such as malchut she profits only what is given to her from the holiness. **In itself the impure strength has nothing, she only profits from holiness.** Now Lilith surrounds the floating souls, floating souls which have only a father but not a mother and she is the one who surrounds them with her strengths. Clear? These way new souls are created. A soul isn't only light, it is far more; a soul is also the male aspect within the female element and not only light. What is created when Adam ejaculated and with him every man living in this world? He who is playing with himself creates strengths and these strengths float in the Universe and the impure strength, Lilith she profits from this. Lilith is the malchut of the impure strengths and she has many levels. Suppose a very intellectual man is ejaculating - know Lilith forms herself in such a way that she matches this great intellectual man. She makes herself fit for the strengths which come free in the Universe. The same she does with a little boy, she takes the form that fits with the little boy, this way new souls are created. You have to know there is no waste in the spiritual so these souls penetrate gradually. Adam was the first man who led his seed fall on the earth, spiritual and physically and Lilith who is the malchut of the impure strengths surrounded them. This way all kind of mystic and black magic was created – considering the strengths. As you know religion talks about witches and more, demons and ghosts...we can't see them but they exist. Their existence is due to this act of men. If a man and a woman are together it is very special but when a man is alone and there is no body that receives the seed then Lilith comes. What happened then happens nowadays too. Remember this!?! Now you know that Lilith surrounds the seeds and she makes profit of it. She is the feminine and receives and makes a body to feed herself. If a man is doing this and have there been men who didn't.....? Yes there were men who didn't do this for example Jacov was one of them. Jacov was 84 when he had contact for the first time with a woman. Leah was his first wife. And before that time he didn't do anything, he didn't spread his seed on the earth. Can you imagine what forces he had built up? The first seed he gave was to make Reuben. There were more great men. Now what happens when men spread their seed on the earth? They produce strengths and within these strengths are the holiness but now the malchut of the impure strengths takes these strengths and surrounds them, gives them a body. But there is more. Due to this the shinah is counteracted and he who spread his seed on the earth has no entrance to the light, to the salvation. All the ghosts, demons etc. are produced by men himself! Now you have to know a demon has a little bit good strength because, what is the meaning of a demon? It is a holy strength surrounded by an impure body!! Place this in your heart – demons can't stand on its own. The same considering witches, they are good forces too they are only surrounded by an impure body. It is this impure body that makes it negative. Gradually you will learn how to attract the corrections coming from the light of arich anpin, as well for men and women but that's for later.

Nobody in the world has told these things, it is to say not in public but I'm the first who is telling you this. There is the possibility by way of certain acts, certain formulas to attract the light of arich anpin, of chochmah and in this light is the strength to break through shells – just as X-rays – and free the holy strength that is within a demon or witch. Read this article more than one time, read it twice and even more, as often as you need. It is possible for men to make correction if he doesn't spread his seed on the earth. Now you know the consequences

of your acts. It can be repaired! And if you do you attract a very high light, the light of chochmah of arich anpin. This new strength brakes through and the Holy Spirit within can return to the Source, is this clear to you? This liberated energy can return to the Source. And if a man does so he frees himself from demons that separate him from the true reality namely the Creator. Don't think it is different for women, it isn't but that's for later, otherwise you will be confused. For now it is important you understand the mechanism. Therefore read this lesson as much as you can because you can find anything in this lesson even the path to fulfillment. By reading this lesson you too come out of Egypt. What did Adam do? The subject of this article is Pesach and the coming out of Egypt in the highest sense of spiritual strength. What you read here is only some touching of the subject, there is no depth yet. Important is that you read something about this subject because even this little touching wasn't tolled before. Ari told this only to one student and further to anyone else because nobody could understand. Even rabbis of this world don't understand neither priests do – there is nobody who has the full understanding in this. We are busy with the spiritual and the wish to achieve fulfillment. Not that we go to hell – that is not the reason for our learning. Let the mechanism be clear to you. Now I return to Adam. Why Adam? Always try to go back to the source, the moment where it started, where began the forming of the demons and so on. It started with Adam. Once again: the Creator created him. He could see from one end to the other end. Within Adam was the Glory of the Creator. He was created in the image of G'd. He was pure and had all the strengths within him but he had free choice. Men has free choice! He can do well or not. There was only one request....don't eat from the tree of knowledge, all other trees are there for you except this one. Or in other words, don't bring down chochmah to under your middle. Even Adam couldn't bear it. He was created first. In potential he had the feminine aspect within him because the Creator said: let us make man and He made him male and female together, in strength. He brought down this man to this earth and he became a man. Once on the ground there was a separation between the male and the female but in essence a human being is made from the male and female aspects. Adam was put on this earth and he used Lilith, the female impure strengths of the malchut of the atzilut. He could see her. We can't because so many veils, so many sins and misery and knowledge...everyone is free to do what he desires, there are no restrictions. Nowadays men even don't know they sin because it has become normal, standard. But once you keep yourself busy with pure divinity, it has become more relevant and it is harder in order not to sin and at the same time to build up the sacred side. He who has ears will hear and he who has eyes will understand and create the possibility to achieve his fulfillment. Listen and read carefully these words. It is you who produce demons and these demons surround you and don't give you the chance to see your true reality. They make you dirty and take away the light of salvation. Place this deep in your heart. It is up to you what you are going to do with this once you have seen and read this. You are free to do what you wish to do. I only explain to you how it is considering the strengths. But if you have the wish to move forward listen and draw your own lessons. Just read and take it in. I'm not talking about things considering this world. I will not tell what you can and cannot do. I only give you the method in terms of strengths and the way how you use them is up to you, clear?

What did Adam do? Before he received the earthly woman he started to play with himself. He made zivug with Lilith the impure woman. His strength was overwhelming because he had so much divinity and as a consequence he could create many souls. In a way Hewel *better known as Abel* and Cain were a product of him only with some difference. He did this and the Creator took a bone – gradually you will learn the meaning of this – and made for him Chawah *better known as Eve*. And he took Chawah meaning he had intercourse with her. In the Hebrew language they use the word to take and the meaning of to take is also to get

known – *we'jada* from the word *daat*. This isn't part of our subject so later you will learn more. The wise men said: after the destroying of the Temple there was nobody left who had the full understanding of intercourse. Before the temple was destroyed it had also a physical meaning – all the divine strengths were involved, it was something wonderful. Then men used all their strengths to make themselves one with their inner divine strengths. Now the special wonderful strengths are lost.....As it is written Adam had intercourse with his *earthly* wife Chawah – his second wife. She was a woman of flesh and blood, she had a physical body. Body means the wishes of *nefesh*, *ruach* and *neshamah*: three compartments of her soul because she was divine. She was created with divinity therefore she was pure contrary Lilith who was impure. Now Adam had intercourse with her and you have to know that this intercourse wasn't good either. How come? She was seduced by impure strengths. Is this possible? You have to know that the impure feminine strength surrounds the male strength. The same with the female; she is surrounded by the impure male strength: She attracts the impure seed or the impure strengths to herself. Chawah experienced this. Not the pure male strength penetrated her but the impure male strengths which is named *satan* – and you have to know don't pronounce this name. You can compare this name with *samech'mem*. Chawah had a free choice also: she had the possibility to attract the pure strengths but she let herself be seduced by the impure strength. Just as Adam had intercourse with Lilith – the impure strength so too Chawah let herself be seduced by the snake. Her first intercourse was with the snake. I know this isn't an easy subject we are talking about. Her first intercourse was with the strength of the snake. Don't think the physical intercourse is needed to do this. A woman can be in bed with her man and yet her phantasy is with a movie star. The same with Chawah, she had intercourse with the snake and all her impure strengths were generated. Later she did the same with Adam. This was the sin of the tree of knowledge and as a consequence the Creator chased them out of the *Gan Eden the paradise*. What is the deeper meaning of to chase? The deeper meaning is that they couldn't see the Creator anymore. Now they were surrounded by all kind of veils, clouds so they couldn't see the Creator. What happened spiritual happened also geographic because there is always similarity between above and below. The geographic place was in the neighborhood of Chevron in Israel: there is the spiritual entrance to the paradise. There you can find the graves of the Fathers, three Fathers are buried there just as Adam and Chawah. Four couples: four times male and female. When Adam was chased of the *Gan Eden* and now you know what the deeper meaning of to chase is, Adam understood that nothing good came fourth of his relation with his earthly wife Chawah who was given to him. He saw that Chawah seduced him and now he understood that first Chawah was seduced by the snake and the impure could penetrate her. For ages religion is telling us that the woman is guilty but Adam now knew that contact with Chawah wouldn't be good therefore he stopped seeing her. Read carefully the following words, when a person makes his own decision while the Creator tells him: be fruitful and multiply yourself and a person says no, I won't do this because if I should do so I will produce bad souls or as some say nowadays, the world is so bad, I won't have children because there is only suffering in this world. There are people who follow the advice of the snake voluntarily. But they are in the same way corrupt just as Adam was. Of course if I speak about Adam know I don't want to make smaller his actions – he was the carrier of all souls, of all strengths within the Universe and even after his sin it is absolutely high, it is very high. Even after his sin he was so unbelievable high that he and his wife are still out of reach for us, he but yet his energy was less after his sin. It is possible to say that only 1/100 was left and later it became 1/1000 and less and less. They were chased out of the *Gan Eden* and because of the clouds, the veils they couldn't see the Creator. What happened spiritual happened here below too; they were chased from the place Chevron which is the spiritual entrance to the Paradise. Look where chevron is situated, there are the graves of the Fathers but you can't see them with your physical eyes

and yet there is the entrance to the Paradise. Only for them who have eyes will see. Don't go to this place as long you can't see, only go when you are capable to see, to experience. Adam was chased and ignored his wife for 130 years. Later you will notice that Jacov too ignored his wife for 130 years...the soul of Jacov had to make corrections. Jacov was in the age of 130 year when he went to Egypt. He came to Egypt in the age of 130 and 70 people were with him. He corrected the sin of Adam. You have to know, what once has been damaged needs correction, always. The sin of Adam needed correction too; all sins done by one generation have to be corrected by another generation because there is as you know no disappearing in the spiritual. Even wars...know every war needs to be corrected. The soul of Jacov was ready to correct the sin of Adam. There is the evolution of men meaning we are still correcting a former generation, that's the progress a generation makes. A generation becomes stronger because of this; by way of the correction a generation is far stronger than before the sin. It isn't only a correction it is more. There is a good physical example, if a person breaks his arm and the doctor has healed the arm the point of breaking has become stronger and won't break anymore. The same in the spiritual: It isn't necessary to sin but if there has been a sin and one corrects himself he goes through the fire, the water, the arrows, he has become stronger than someone who didn't sin. Don't think he who doesn't sin is holy - and yet don't sin by purpose but you have to know that when someone has sinned he becomes stronger due to his sin. The sin brings him to correction, in a way the learning process is by way of sins. Adam ignored his wife for 130 years but what did he do? He played with himself for 130 years long and let his seed fall on the earth. In that period he created souls, souls with good strengths only surrounded by the strengths of Lilith. Clear? For 130 years long he made zivug and the souls he created were surrounded by the female body of the impure strengths.

May be you find what you are reading horrifying but you have to know, nowhere else you can read this and you need this information otherwise you can't penetrate the deep secrets of your existence. What you read here is only to be read here! It is my purpose and it is given to me to tell you this otherwise you stay a child, may be a grown up person but still a child. He produced for 130 years those strengths which were very high strengths because he had a very high soul within him. Now listen carefully what the divine Ari tells us.

He tells us: it is known that from the first generation meaning from Adam, from the generation of Enoch which was one of the generations during the ten generation from Adam till Noah. These ten generations can be seen as one generation and this is the generation of the flood. They were swallowed by the flood. The first generation was the generation of Enoch. Enoch was the first who denied the Creator. He was for Noah because I'm talking about the ten generation from Adam till Noah. Noah is after the flood. The nine generations before Noah are named the generations before the flood. Noah isn't included. I am talking about the generation from one till nine – from Adam till Noah but Noah isn't included. There were more generation that denied the Creator, there was for example the generation of haflaga – this is the generation of the babel tower. In a way they wanted to reach the Creator but when they reached heaven they asked 'who is the Creator? Let us become the Creator!' Of course there is a difference of degree between those generations. What was the most important sin of those generations? He only tells us that all of them denied the holy shinah so she went away but what does this mean? When the Creator created the world he made sure that the shinah was down, completely down and she rested on humanity. By way of the sin and I mean every sin, the holy shinah which is the divine presence went away back to above therefore men can't experience the divine presence anymore. What the Creator brought down rested on humanity and Adam the first man he could experience the divine shinah with all his organs. For us sometimes we can experience this with our head a little bit but Adam could experience the

divine presence with all his organs, with all his wishes therefore he could melt together with the Creator. But because of the sins now man feels....he can't feel nor experience her and yet he says he does and of course an individual can experience this but the mass isn't capable to experience her because she is gone. If a whole generations sins, when there is not one righteous person left in a generation then the whole generation is without light because the light withdraws and a whole generation has lost the protection against the destroyer. Clear? This happened in the time of the flood. A whole generation was spoiled except Noah and his family. He took them with him; they had to undergo it all because there was no strength. The shinah was gone. It is so important, even when there is only one righteous person left in a generation.....This still applies even in this generation, if there is only one righteous person and we don't know who this is, but one righteous person is enough otherwise the destroyer will come. It happened during World War 2, there wasn't one righteous person left. There was Yehuda Ashlag and may be some more but there wasn't enough strength to withhold the destroyer, clear? Now during the generation of Enoch which was one of the nine generations between Adam and Noah, there was the beginning of the revolution against the Creator and the whole generation started to be against Him and after this generation came the generation of the Babel tower. Already in the first generation the shinah withdrawn because the human being wasn't her worthy because of their sins. Later you will learn that she rise up seven levels. Seven levels, seven days of creations, seven layers of the levels she has to go before she can return. And seven that's of course z'a and malchut. Now pay attention because this is the first time ever that it will be told at mankind. Not the first time because there was Ari and G'd spoke with Ari via the Zohar but what I mean is you can't find it. Ari says 'know that the strength of Israel – and with this he means the souls of the people of Israel – during the time of the slavery of Egypt who where they'? Seventy came to Egypt but they spread out to a huge community containing millions of people. Ari is telling us that the people of Israel who had to undergo the slavery in Egypt were the offspring of the sparkles of the kri – the seed that Adam let fall on the earth. Don't think this is wrong. Pay attention and read carefully. If you feel some resistance, let the resistance go, have no judgements...Israel was in slavery in Egypt and they were the offspring of the sparkles of Adam who was for 130 years without his wife meaning he did the act without his woman. From within Adam was very high; his divinity is tremendous high but not his physical body which is only a vessel. Israel was the offspring of those kri – sparkles that came from the seed that landed on the earth and Adam was the first man who did this for 130 years. Have patience, let your resistance go and remember this is the first time you read this, it has never revealed before. And notice this wasn't wrong! For 130 years Adam let fall his seed on the earth and the sparkles came free till the birth of his son Seth. After 130 years Adam had intercourse with his wife Chawah and the result was their son Seth. From set came....but that is for later. All what happened during the 130 years was because of Seth. You already know that there is no disappearing in the spiritual. Once something has been created its stays forever, all the sparkles that were created through Adam till Seth and accordingly....what has been created needs development and needs corrections. There was a father but there wasn't a mother. Later on those sparkles that came in existence during these 130 years came back in the generation of the flood. The generation of Adam returned in this generation, the generation of the flood was the incarnation of the souls coming from the sparkles of the seed he let fall on the earth, now they returned for a further development and correction. There is no disappearing in the spiritual: first there is Adam who brought the sparkles outside on his own and these sparkles were dressed by the impure strengths and later they came into a body of our world. Clear? This was the generation of the dressing with a physical body in our world. What did happen? Here on earth there were a man and a woman having sex with each other and they got a child, a child born with a physical body, with the dress of our world and within this body was embedded the

soul that already came in existence by way of the act of Adam who did it by himself but this souls was embedded with the female impure strength. Makes this sense? Now the souls that were floating during 130 years came into the body of human beings – these are the souls of Israel. Now you have to know that not only Adam did what he did, also the earthly bodies – the people of the generation of the flood did what their fathers did. They too let their seed fall on the earth.

Once more, don't think that was good or wrong, let those thoughts disappear. Don't make a connection with whatever religion because it has nothing to do with religion. Here you read the words of Ari and he only talks about spiritual strengths, he talks about the mechanism and not that it was good or wrong, that is part of our primitive thinking and part of religion. Here you read about strengths clear? Never look at this with the thought of good or wrong, don't ask question such as 'wherefrom came the Jews?' be alert and don't step in the thoughts of the mass.

The source of Israel is from Adam and they were divine people but during the generation of the flood or even before the flood they act the same way as their fathers act. They let fall their seed on the earth and that wasn't the intention of the Creator. The Creator said 'be fertile and multiply'. He didn't make conditions; he didn't say that a human being was allowed to let his seed fall on the earth. In a way His words are very simple. The generation of the flood did what their fathers did till they were expelled from the earth, clear? Who were expelled? One can expel the physical body but how about the souls.....the souls always stay in existence. Clear? The bodies wherein were the souls of this Adam were wiped out because they did the same as their father and not because of their father. Not because of the sin of their father Adam who did this first but because of their own sin! They did the same and of course it was easier for them to do so because Adam was their example. Many generations followed him even today. When you ask someone why he is doing this he will answer you 'it makes me calm, it is to relax'. In this generation and the many generation who were before.... because man doesn't feel any more that he is wiped out of the earth. 'And the Creator saw that there was much evil on earth'. Do you remember the story of the flood? The Creator saw there was much evil on earth because of human kind living on this earth. Ari tells us that it is known the evil...but what is the evil? The evil Ari is talking about is the ejaculation, the falling of the seed on the earth. Can you understand? This is absolutely secret and very high. Did somebody tell you this? The falling of the seed on the earth is the source of all evil and not only physical, you already know what it means considering strengths, this is an addition of the subject of what is evil. Ari tells us that the ejaculation, the falling of the seed on the earth is evil. Once more, if you really have the desire to live and no longer want to be a cattle piece which is inflated, but you want to come to wholeness then carefully read this lesson. Don't think I give you some advice, this is only a method and it is you who decides what to do. The Hebrew word for evil is ra. In this word is hidden a deep secret. How can we know that the falling of the seed on the earth is evil? Because of the Hebrew word because it is written in Breshit in the case of the first son of Yehuda whose name is Onan. What is written about his son? Without knowledge of the Hebrew language it has no significance. It is written in the Torah that the first son of Yehuda – and from Yehuda comes the messiah – was named ער – Er. It is written that it was evil - רע ra in Hebrew, in the eyes of the Creator. Do you see this? ער ער and רע רע are the same letters only reversed. It was already in his name therefore we know it is evil. Does it mean that he had no free choice? In his name was already the evil so did he have the possibility to do otherwise? Of course he had because there is another meaning of the word namely to generate. But for what should he generate himself? One can generate oneself for the good. So the name of Er has two meanings: literally it means to generate, he had the

possibility to generate himself for the good, to live according the regulations of the Creator. But what did he do? He chooses for the reversed meaning, for the evil. Instead of giving his seed to a woman as it is required he let his seed fall on the earth. Now be alert and bring in your memory that all you read is spiritual, absolutely spiritual. He worked differently than Adam. He did it with his wife, he had intercourse with her but when he felt the seed was coming he pulled out. He didn't want children; he only wanted to have pleasure. Stay open in what you read and let go all judgments: what you do is your own business!! Do you want to live? Is there the desire to see broader and not only what is happening in this generation? If so then know that nobody can escape and each one of us has to give amenability in next generations in what has been done now. What you have done has been done. Case Closed. But you have to know it needs correction. Clear? He who is acting just as Adam and Er will be wiped out of the earth. What the meaning is of being wiped out? Both literally and figuratively. Of course somebody can live for many years but he is dead with respect to his own life forces, only a body is walking on the earth but in a way he is dead. Have I been clear considering Er? Now you know what evil is.

He says 'the generation of the flood was really evil because they did evil'. They did things not only hidden but also in the open. They did it on the street so people could see what they were doing. Now bring in your memory that what you read is absolutely spiritual. How you do it, in the open or hidden, if you act this way know that you will be wiped out of the earth....meaning you won't experience the malchut of holiness but the lowest of the earth. Ari tells us they did exactly the same as Adam – they were the souls of Israel. Can you believe this? Those souls came in existence, in a physical body because their father and mother had intercourse but within them there was already the descendant of the soul of Adam and Chawah. The first generation till the generation of the flood, nine generation to be seen as one. Then always the same souls and as human beings they came back and came in the generation of babel tower. During the flood they were all wiped out but you have to know it is impossible to destroy a soul. There is no disappearing in the spiritual, all things that are created once you can't destroy but of course the physical body can, a physical body drowning or burns but the soul is still there and after a while the soul returns in a new next generation and in this case it was the generation of the babel tower. It is written in the Torah about them that the Creator descended from his height to below to see how they had built up this tower. They thought that they had built a high tower but He came down from above to below. Know the Creator is higher than all the towers together. He descended to below to see what they were doing. It is also written in the Torah: to the tower that was built by the sons of Adam. In Hebrew the sons of Adam is Bnei Adam and sometimes the translation is the sons of men but the real meaning is the sons of Adam because they were really the sons of Adam who built the tower of babel. They were of his seed, clear? Thus the Creator descended to below to see what they were doing. And they did two big sins namely the first one was the sin of the flood when all the bodies were wiped out and the second sin was the building of the tower of babel meaning they were very haughtily. They built the tower with bricks. They built a brick factory next to the tower. In a way they were absolute united, solidary with each other that's why they could built a tower. In the Midrash *a book with allegorical stories* it is written that they were obsessed with this high idea. At that time they had no cranes and similar equipment so how could they build a high tower? There was no transportation advice so people had to hand over brick by brick to the people who were in the tower. From below they handed over one brick from person to person up to the 110 floor and then someone took a brick and felled down – this can happen you know. It was very important for them to build a high tower so there was no mercy for this man and they threw him further down. For them the higher purpose was important and now they had come to the 110 floor and he let fall a brick! Directly they threw



him further down, that happens when you're dependent on a group, they let you fall. This was the second big sin; the making of the brick stones, clear? Two sins namely the generation of the flood who were wiped out in the second sin the generation of the building of the tower of babel with all those stones. The Creator named the builders of this tower the sons of Adam *Bnei Adam*. If you see the traditional translations and even the Jews translations it is written that the builders were the son of men but the best translation is the sons of Adam. It is Ari who teaches us that the Creator descended to this tower to see what the sons of Adam were doing. What was his meaning? You have to know that the Torah isn't an allegorical story. The Torah explains things as they are. He watched at the sons of Adam and Ari teaches us that He really meant the sons of Adam. Why emphasize this? The sons of Adam so masculine and not feminine, it is written the sons of Adam and not the sons of Adam and Chawah *Eve*. It is written the sons of Adam, why? They were his sons and not her. There are so many layers hidden in this story. You can search for books, for people but no one will tell you neither does me.

Ari tells us that they continued with their sin, they remained defiant against the Creator. The generation of the tower of babel remained defiant just as Israel who is from the same souls...but where were the souls of the other nations? Later, of course they were much lower but it doesn't matter - now I am talking about the souls of Israel they were the first. Later you will see who is Israel and why Israel is so special, why is given this high task to this nation. The generation of the tower of babel sinned against the Creator but he explains it in different words. This generation of the tower of babel didn't the same sin as their ancestors, they didn't continue with the same sin as it was during the flood. Of course it is possible that there was someone who did this but it wasn't the sin of this generation. In a way this sin of the tower of babel wasn't intentional. Ari gives us a marvelous introduction of what souls are. In his words "you have to know that the aspect of the souls is to compare with gold. The soul is within the belly". What is the meaning of this? When the soul is in the belly it is gold but once the child is born, the child is filled with dirt and debris. As long the child is in the belly the soul is pure because there is no experience of the outer world. I was once invited to a circumcision, the child was eight days and his mother told me that since his birth he had troubles with his ears and already he was filled with medicine. During his short time he was here on earth he already was filled with dirt. Ari gives us comparisons, insights into what souls are. The moment a child is born he is already filled with dirt and debris and yet there is gold between the dirt. The task of a being is to step by step sift the waste and to find the gold. Purification after purification in order to achieve the gold, the more purification the more light the more he is capable to experience the real live. Ari gives us an introduction and later he will tell us about the generation of Israel. Gradually each soul has to purify himself meaning sifts the waste and find the gold. Only after this work when the dirt and debris are gone by way of his spiritual work and deeds he can see the gold. Only then he can see the gold. Ari gives us this example of the gold – it is a good comparison with the souls. He continues and tells us that it is the same with the souls because of the sin of Adam who mixed the good and evil and in particular the sparkles of his seed that fell on earth during 130 years. In these souls was the mingling of good of evil. For 130 years he had produced sparkles without his wife Chawah *Eve*. And he tells us that these sparkles he produced were extremely high. He too was extremely high and the sparkles he produced without his wife were also very high. Later you will learn that Jechezkiel who describes the third temple was one of these sparkles. The sparkles that appeared from this deed without a woman – without the feminine element were very high and from them came and are very high divine men. Even in our generations there are people who say 'it is an iron lady'. A woman made from steel qua forces. We do not know why that is, great people are from these sparkles. Why? Normal souls have a mammy and

daddy and have mercy; they have the earthly element of mercy coming from the mother. These people are kind but the souls that only have the male element for instance Napoleon – he didn't have mercy because there is only chochmah. Great man – not all of them but Jechezkiel he could see in his wisdom anything. Moshe didn't belong to them, who or what is Moshe? Moshe came from Seth. The souls of Israel are from the sparkles during the 130 years when Adam let fall his seed on the earth. Not Moshe. Moshe is a descendant of Seth. After 130 years came the soul of Moshe that's why he could save those souls meaning he was one with the Creator. You are learning about cause and effect and you know there is no disappearing in the spiritual, whatever your soul has done in the past it is you who have to swift the dirt to find the gold therefore are carefully in all your deeds. It is you who has to give accountability. You distract a punishment but what next? Look at the Jews people, I belong to them too and the character we have is: let's do it right away and it is done immediately: directly without questions. Certainly there are exceptions especially here in the Netherlands because they have adjusted to the Dutch character but the Jews character is to act immediately. Let this be a lesson for you. If you want to do something, act directly and not wait and think and calculate....if there is a possibility to do a rule of the Creator – act directly and don't say 'later'. Immediately because there was a voice whispering in your ears, in your ears and not in other ears.....therefore stop with thinking and calculating because these thoughts are from the snake. Slowly all souls have to undergo this correction. Gradually they have to remove the dirt and find the gold. And this was the generation of Israel in Egypt. This generation of Israel that was in Egypt was from the sparkles.... they had to be stopped in a harness so they could burn in the oven of desires. They were brought to Egypt to develop the desire to purify the impure strengths, to remove and come out of the dirt of the impure forces – to leave Egypt. In those days Egypt was a developed country. The land and location was from Kishon, one of the wells that came from the paradise. Originally Egypt was blessed with great wisdom and Israel was put there. The Creator gave great wisdom but they brought it down that's why we need all the corrections to bring Egypt back to its source. What happened after the exodus? Nothing but there will be a time that Egypt will flower again. The generation of Israel had to be in Egypt to undergo the purification because all of them were high souls coming from Adam, male souls. I hope you will have more understanding about this subject because something special follows:

These are the words of Ari: now you can understand the order that had been issued against Israel in Egypt. The words Pharaoh spoke came from the Creator to purify them. As you know there is the saying a characteristic to a characteristic meaning when a person sins he receives the punishment that fits with the sin. This is important, against the sin done by the generation of the flood – the spoiling of the seed on the earth there was the need for the possibility to correct this sin. They destroyed their seed and seed is fluid. Opposite their sin was the order that every son should be throwing into the Nile. Not the girls because the female souls didn't brought their seed to the earth as men did. The Creator is very justly. They had spoiled their holy seed and now there was the order that all male babies should be throwing into the Nile because the Creator is very justly. You can't bribe Him! His chosen nation...you should be chosen, clear? Opposite the sin of the generation of the tower of babel – the building with stones was the order that they had to make bricks and bricks endlessly making bricks.

I continue with the explanations of the secrets. I never heard this; there was nobody who could tell me. There were two sins in two generations – two main sins and of course there was the need to purify them and this was done by the two orders in Egypt. Clear? The whole meaning was to clarify the sins in Egypt. After all the reading you have done there will be a

question ‘what’s the slavery of Egypt?’ Ari teaches us that all souls come from chasadim or from gvurot – from the right and left. Now let me explain this to you: chasadim is masculine and gvurot is feminine. It is written ‘Adam met his wife Chawah *Eve*’ meaning he made zivug with her – the male and the female and the product of this zivug is the sphirah daat. The whole generation of Israel that was in Egypt and those who came out were from the sphirah daat. Daat is between chochmah and binah. Daat is the head and they were very high. The whole generation was from daat. Moshe also was from the sphirah daat but he was from Seth – the son of Adam and Chawah after 130 years. It was the Creator who gave the task at Moshe to help this generation who were from the same sphirah namely daat, only they weren’t corrected, to help them to come out. Clear? They had the same strength only the difference between Moshe and the people was that they came from the klipot. Does this mean that the klipot is wrong? Absolutely not, it only means there is the necessity for purification. Know that within the klipot is purity. You can compare this with gold within another material. Within the other material there is the gold. The people of Israel came to Egypt and there they were as klipot but in essence they were from the sphirah daat which is very high, therefore the Torah is given to this nation. In essence they were from daat, very high souls only they needed purification. Clear? It was the wish of the Creator that they should go to Egypt that they would feel all the misery so they could feel the necessity to purify themselves, that they would purify themselves from what has been namely the generations of the flood and the generations of the bricks. This task was given at Moshe. He was pure daat; pure gold meaning he didn’t have any contaminations therefore to him was given the strength to fulfill this task. They were from klipot because they were the children from Adam and not children from Adam and Chawah, clear? They were born before Seth was born – he was a son of Adam and Chawah. Moshe was the son of Seth and Seth was the son of Adam and Chawah.

Ari explains the written words about Moshe when the daughter of the Pharaoh found him lying in the cot driven on the Nile. She looked at him and she saw how beautiful he was. In the Torah they say he was already clean, purified meaning he was pure gold, he was ready. How come the daughter of the Pharaoh saw he was good? He hadn’t klipot; he wasn’t contaminated with the drops of Adam during the 130 years of his sin. That’s why it is written ‘he was good’ and she the daughter of the Pharaoh looked at him and she felt the shinah, the radiation of him.....he had the radiation within him and she felt this radiation of she shinah within him because he was a son of Seth. And Ari teaches us ‘but the others – the souls of Israel – they were souls of demons and evil spirits and Lilith and they had the need for purification. Is it clear for you what Israel is? They come from daat but they need the purification, they needed the ovens.....that’s why there was and is the persecutions for so many years only to give them the change to purify themselves.....

This gives you the understanding that when this nation is purified all the blessing will come down....

Moshe came from Seth but all others were from the souls of demons, evil spirits dressed in human bodies.

Now there is one last thing; who was pharaoh? Pharaoh too was from daat but from the klipot of daat. Israel wasn’t pure gold but within they had the gold, the real daat. As you know every sphiroth has within him five or ten: kether chochmah binah chesed geburah tiphereth etc. and Israel was from kether and chochmah of daat only not pure gold because they were carriers of the sin of Adam. What was the sin? They spoiled their seed on the earth that’s why the shinah of kether and chochmah disappeared and because the shinah wasn’t there they felt shortness in their daat. In kether and chochmah there is no shortness, the klipot can’t reach them. Now be alert and know I’m talking of the general daat. The quality of Israel was and is from daat;

from the kether and chochmah or in other words from above to the middle. Pharaoh too was from daat only from the backside or in other words from the middle to below. Clear?

Now you know the sphirah daat is in the head between chochmah and binah you can understand why it is said he was so stubborn. He grabbed a man in the neck, it is said he grabbed the whole nation in the neck because he was from daat too and daat is in the head between chochmah and binah only from the backside. How could they purify themselves? What's under the head? Yes indeed the throat. The throat is a very small part and the sphiroth had to come down, they had to pass the throat to enter the partzuf below and the throat.....the Torah gives us the story that they had to walk through the Rit-sea. The Rit-sea is daat – the throat and they had to pass this from within of course considering their strengths. Once you have passed the throat you enter a big space namely the body. Pharaoh is only the neck and once this place is passed you will feel relieved. You have left pharaoh; you have left this narrow place.

This is the story told in the Torah, this is the coming out of Israel considering the strengths. That's why they felt cramped, they were in the throat and he followed them etc.

*This was a tiny story about the coming out of Egypt and I hope you have learned a lot.  
Shalom.*

## TIME ABOVE AND TIME BELOW

We reached a “logical” question: why did Ari and later Yehudah Ashlag not openly and explicitly tell us in their works that Yeshua is the Liberator, the Mashiach? Why am I the first one to tell this through my study of Kabbalah in order to bring this secret to our world? This is a very difficult question to answer. It is evident that Ari and Yehudah Ashlag knew this, however after them no one seems to know this anymore. Why did they not openly reveal this in their works?

Because only now the time has come to say this. We already said, that Yeshua released the Covenant of Spirit into this world, but humanity was not ready to accept it yet. The table was set but there were no guests, as Yeshua said in one of his parables. Ari and Yehudah Ashlag also understood this, as Ari did not allow his special student rabbi Chaim Vital to publish “Etz Chaim”, he was permitted to publish his other works but not “Etz Chaim” as it was forbidden. Why was it forbidden? Was Ari or Yehudah Ashlag afraid of someone? Of course not. However nobody was ready for it, therefore it was hidden and Ari did not allow this knowledge to be made public. The same goes for Yehudah Ashlag, he hid this topic in a separate section of TES – part 5 - the one everyone avoids to study. So nobody could unveil it, as the time was not right yet. Now it is given through me. Not through Michael Portnaar, a human being with that name, but through my soul. There is something in my soul which is the reason that I was given this task. As I said before, Ari whispered into my spirit that I had to break Kabbalah open to this generation.

“But how can you say this” – you will protest – “that the time to reveal the liberating power of Yeshua only comes now and not before? As Yeshua came to our world 2000 years ago – so normally the time of his revelation and coming had to be back then: firstly to the people of Israel, and then, through them, to the rest of humanity.”

The thing is, that there are always two kinds of “times”: “Time above” and “Time below”. Let me explain: When “above” decides to reveal a secret of the Creator to our world, then it comes down and is given to humanity. At that point there are two possibilities: the people are ready to receive it, or not.

If they are not ready, then the revelation from above is called “a Gift”, as humanity cannot receive the higher revelation in a way they can use it for the purpose that they were given for. It’s a gift, because they don’t know what to do with it or how to use it in a way it helps them. This also happened when the Torah was given from above, it was given to the people of Israel, however from below they were not ready to receive it within them, so from that moment they are “playing” with the Torah, like little children who do not know the qualities and the purpose of the toy that is given to them.

The same thing happened with the coming of Yeshua to our world 2000 years ago: The Teaching of the Kingdom of Heavens was a GIFT from above: as the Father sent his Son in order to once and for all spiritually liberate his chosen ones from the prison of the unclean

powers. Instead, his chosen people gave Yeshua to the unclean powers to publically humiliate and kill him, as they were not aware of the purpose of this “Gift” – because their “time” had not come yet...

“But we know that nothing is given from above when there is no request from below?”

You are right! However there are special structured revelations, which do not need a request from below. Because the entire purpose of the Creation is to bring them to complete perfection, based on the principle: the Creator is perfect and all His actions are perfect as well. And then at such moments, an arousal, awakening comes from above in order to give humanity a push to further progress themselves towards its cherished purpose. Such an awaking from above was the coming of Yeshua to our world: back then, 2000 years ago, because “THE TIME” from above had come!”

And the fact that His people did not accept Him back then refers to the “time” below – the time had not come for humanity yet. (That Jesus Christ was accepted by the Christians is a product of collective and very vague religious ideas about Him, and it absolutely does not mean that the “time” below for the Christians had already come!”)

As the great prophet Isayah (Yeshayahu, 21:12) said:

אָמַר שָׁמֶר, אֶתָּה בֹּקֶר וְגַם-לַיְלָה; אִם-תִּבְעָיוּן בְּעָיוִי, שָׁבוּ אֵתִיו

**The watchman (haShem) answers: The morning has come and it is still night. If you consistently ask, then contact Me and come.**

**אֶתָּה בֹּקֶר the morning has come:** "the-time" of the spiritual awakening.

**וְגַם-לַיְלָה and (it is still) night:** they are still sleeping below: they cannot wake up from their material thoughts, understanding of the commandments they fulfill with *hands and feet* only.

In other words, the alarm rang, but they continued sleeping.

The same happened with the revelation of Yeshua “to-the-people” – a man of our world who naturally only wants to receive for himself. He was sleeping until “our” time. But now the “time” below has also come to be awakened from the deep material slumber for the spiritual, for the truth, for perfection...

Of course, in every generation there were a few people for whom the time below had already come. There were a few who immediately responded to the signals from above ... and got up as soon as the alarm rang. Others reacted more slowly but eventually got up...

But why is the “awakening” of the vast majority of humanity to the spiritual taking so long? After all, why doesn’t the Creator give humanity, the entire humanity, right away, in one shot, a chance to know that the “time” for awakening has come?

The greatness of *melech malchey hamlachim* manifests in this, the King-of-kings-over-all-the-kings, above all sorts of petty kings of our world.

A king on earth issues decrees, directives in the time that is convenient for him (!), and below him are his servants who must impeccably follow him.

While the Creator, *melech malchey hamlachim*, is called *rachum* - merciful, *chanun* - compassionate, *erech apaim* - long-patient... As there is no force in the spiritual, no one from above that forces anyone below to do anything.

## TO JUDGE AND HOW TO DEAL WITH IT

/Pri Etz Chaim Lesson 378 page 127, line 11/:

[Minatzpech, the sofit (the letters that appear at the end of a word, such as kaf, mem, nun, peh and tzadik) of the Hebrew alphabet are the gvurot].

And when yimloch is said to you, have the intention that melech, malach and yimloch have the gematria of menatzpech (just great, the perfection. You can see that Hasjem is absolutely perfect. If you learn His language, His operating system...), that those sofit are in essence the five gvurot of the Ma"ן.

We don't raise blissfulness or mercy with our Ma"ן. No, we need chassadim, mercy. We don't have to think that we raise chassadim with our Ma"ן. No, it are gvurot that we bring up. This is very important to know. We pull our gvurot, shortages and lay it in the hands of Hasjem, we entrust the higher step and then a solution to our problem comes from above, a filling for our shortage.

We need the sweetening for our gvurot. How can we see that in real terms? An example: something important that can not only be seen in the Kabbalah, but also in the conceptions of our world... how can we see it in terms of feelings, relations. I say what occurs to me as a result of that one line. It didn't just fall into my lap, it comes from what we have read, but I'm now going to give it in the words of our world, because it is important for us to know: to know how to deal with things that seem to play tricks with us.

What is exactly the aspect of Ma"ן that we have to bring up? How can we see that? He says that it's gvurot that we bring up. How can we see that? How can we experience that? Try to always bring it down in this way, try to apply it, to do the Kabbalah, don't fantasize, but try to, as a result of a line, link up connections with something on earth that is comparable. That is Kabbalah, practical and not theoretical.

Look what we have on earth. One of the main problems of every one of us, not only of you and me who learn Kabbalah, but of every person who was, is and will be is to judge. Try to hear it. It is supplementary to what we have learned before.

To judge and how to deal with it. Try to pay attention to what I'm trying to say, what now occurs to me, because it is very practical and important and it gives a form of rescue. Nobody here on earth doesn't judge. Nobody. No saint. We of course let Yeshua aside. But no person on earth... When you say that someone couldn't judge, then you don't understand what you're saying...

Why? Because judging is something that we're not able to not experience. It's very deep what I'm not trying to explain.

Judgment doesn't mean that you judge or someone else judges, but a thought that occurs and gives a feeling, an idea to judge. A judgment can manifest itself in different ways. Judging is not only grumbling about the weather, about the neighbor, your co-workers, politics... It's also a judgment when it comes into your mind and heart, so also when you don't say it out loud.



There is also another kind of judgment that it seems that another person judges you. This is also a kind of judgment, because you judge that someone else judges you. You have to keep relating it to yourself, while it seems that another judges you. Clear? You don't know the motivations of others, but it seems to you that others judge you or someone else.

There is also a third type of judgment: to judge the operating system of Hashem. "Why am I made like this", "why am I sick", "why am I this or that", "why is my organ too thick...", all kinds of judgments towards Hashem.

All those manifestations, all those three types of judgments come to help correct yourself. Don't flee from judging. So when a judgment occurs to you, don't say "no, no, I'm not going to say or do anything because judging is forbidden. Because one who judges will be judged". This way you suppress it in yourself, hide it in yourself. You have to never do that. A religious person does it this way, a humanist, philosopher ...

Philosophers do it differently than religious people. The philosopher does it with his head, while a religious person does it because it is dogma. Either way it's childish, not the grown-up attitude towards judging, because they keep judging till their last breathe. All of them: philosophers, humanists, group-kabbalists and religious people. They all judge in covered ways. When someone calls himself a Catholic, then he automatically judges a protestant. Let alone a Muslim, etc. Anyone who belongs to a group or grouping, whichever, and identifies himself with it, he judges. Therefore we don't make a group, we don't speak of a Kabbalistic group. Every one of us works individually.

What do we have to do then, contrary to what the world does. Don't flee, don't hide, and don't suppress it. How often in a day aren't we against the operating system, against Hashem? Why is it like this? Why did He create the world like this, that I feel myself so awful? How often don't we look bad at someone and judge them.

No person doesn't judge. Judging arises from our wish to receive for ourselves. It's the result of reflecting the light, of the pieces that are not yet corrected. If a piece that is not corrected brings up the wrong Ma"n – then the higher step turns around, turns its back to you and then you experience Dyn as bad. This is because it responds to your uncorrected part.

In other words: you have to always be happy. When a feeling of judgment comes into your mind or when you think that others judge or that you judge towards Hashem... Pay close attention: being happy doesn't mean getting a kick out of your judgment; this is of course not what we mean. But it has to be a signal for you: "look, here lies my own shortage and I have to do something about it".

So what do we need to do then? Don't suppress the judgment that occurs to you, as it doesn't help. If you suppress any form of judgment whatsoever, what do you do then? Instead of correcting yourself, you conceal it and say: 'later, another time'. This way you maybe postpone it to your next incarnation and you won't correct it.

And now the solution, the salvation that Hashem gives us - the method to continually correct yourself of every form of judgment. Hear it with you both ears and open your heart and know that if you practice this that you will receive a great salvation. Practice it, in every circumstance of your daily life.

When a judgment in any form possible occurs to you, in your heart, in your mind, wherever... don't hide it, but endure it. Hear what I'm saying. Engrave it in your heart. Endure it. You come home and see the neighbor who bought a new, beautiful car. Even before you say something, you think that he cheated with money, with the tax authorities or maybe he does weird things to earn money. This automatically comes into your mind and this is because that part of you isn't corrected.

What do you have to do? You have to endure that feeling of judgment that crosses your mind. Say immediately to yourself: "endure it" and then you'll bear it. This endurance must pull Ma"aN above. This is Ma"aN with a bit of gvurot, judgment. You bring the judgment up and lay it in the hands of the higher and say "I want to endure it". Through this you let the higher correct this judgment and through that a sort of thread of light, chassadim will come from above. It can be chassadim with a bit of chochmah. It depends on the sort of judgment, and then you obtain a correction for that judgment.

If you do this frequently... Hear what I'm saying, I'm being honest: I also judge more than hundred times a day, I don't know how many times a day. It's terrible what I still experience, but because I practice this method of correction, then almost automatically comes... The judgment isn't mine; the judgment is actually not yours. It comes to you to be corrected. When it occurs to me, then I automatically say *qua* power – I have to do it within myself- "endure it". And this gives a relief. Not just a feeling of relief, but relief that a little piece of sin has been corrected.

## **TRUE DISCLOSURES COME BY STUDYING THE HOLY SCRIPTURES AND LETTING THEM COME THROUGH THE HEART**

/ From the zohar lesson 275/

Of course, the comprehensions are also a product of this mochin of gadlut which is related to disclosures. Revelations that one gets from above, what is called Ruach hakodesh, Holy Spirit, Shechinah which comes on a man. That man receives revelations and apprehensions.

In what way do they come to man? In the lesson 345 of Etz Chaim I had just read one sentence as you remember. I have read a little phrase at the beginning of a perek about the origin of Yeshua, how the keter of z'a comes - in terms of sefirot, qua tvunah, of which part of the tiferet of the tvunah. One sentence and I came in such great delight from within, such a comprehension, such an unveiling.

That's the way of revelations. The true revelations come by studying and letting the holy scriptures come through your heart. It is not that it comes from walking outside. Even if you walk outside you can have huge insights, revelations of whatever kind – it happened also to me occasionally in a park or anywhere - so it appears that it is not by studying the scriptures as we learn. Even then they come out of the holy scriptures, only it is in that case not in the form of a page of the holy scriptures that is in front of my face, such as Ari and Zohar, but they come as a result of studying Kabbalah. At that time it might be an inappropriate time and the comprehension is later, so not when I'm reading the text. It occurs later on, when it is seen as appropriate from above.

From above it is seen when it is suitable to disclose it to me. Sometimes it comes in a delayed manner when I am in a park or somewhere else, but always it's the result of patient study of the scriptures with the right kavanah, lishmah, by making yourself receptive etc.

It's not like one childishly thinks that it is only on the road to Damascus or so, as Paul had described, that he was attacked by Yeshua that appeared as a white power, a light, a lightning, Paul then fell to the ground and that Yeshua spoke so and so to him. That is a picture. I'm not saying that it is a lie. If it is true then it's in power much lower than receiving revelations directly from the scriptures. Clear? Because it can happen to him once, but it is not in his power, not in his strength, but in this way - with all due respect what it may have been.

You must know that all that kind of stories you hear that Yeshua, Jesus appears to that one and that one ... Yeshua is the power that one can also physically feel/perceive only - and it can not be otherwise - by studying the sources he had brought and that is the Kabbalah, what we learn in the middle line, Brit Chadashah, but attached to the Torah, Zohar, Ari, Etz Chaim and derivatives of Etz Chaim. Pri Etz Chaim is a derivative of Etz Chaim. Etz Chaim is as pure wine and Pri Etz Chaim is like wine that is mixed with a certain flavor. From this we get our comprehension. Is it clear what I'm saying? Therefore, I was thrilled by what I heard, experienced by that one sentence that I had read. What I received at that moment... and that's Ari.

Do you think that if I received from Ari that I did not receive from Yeshua? Absolutely from Yeshua. It absolutely does not matter to me - and I also say that for you, for all of you - from what stage of the Liberator we receive. Whether we only receive nefesh from Yeshua by

studying from the minimum, the lightest, Brit Chadashah, or by learning Torah also ruach of the Liberator. It's the same, because Yeshua is also in the Torah. Or that one receives neshamah through the Zohar, which already is a deeper and higher power of everyone's soul. Also with Shimon bar Yochai is Yeshua, is Moshe and all others. They are all interconnected. The same with Yitzchak Luria, in him are also all four. Also in Yeshua are Yitzchak Luria, Shimon bar Yochai, Moshe. With Yeshua it is in potential and that power is unfolding. That's why when I learn Etz Chaim and have the delight and spiritual revelations and I see this power... Ari talks about the worlds and I see that it's also about Yeshua, because it all comes from the same source of one or another stage of the Liberator.

Everything I've told you now is not a reflection, just a story or propositions that I put forward. All I'm saying I can prove. How? I can prove it. I do this not always, because it's your job. It is good that you will be put to work. My job is to put you to work. Through your efforts you obtain your mochin of chayah, you gain your own salvation, and not a chewed explanation from me.

What I have said that it was the same whether I speak of Yeshua or that I learn from Ari ... Actually I learn from Ari about Yeshua. When we learn Ari, Etz Chaim and other things, then I learn from Yeshua. With Ari I learn of the worlds, but just the same on the scale of the souls I learn also of Yeshua as Ari talks about the Keter. Look how long, already some perakim/paragraphs, Ari speaks about the Keter of zeir anpin, about the origin, about the relationship, about his mother, the iema, the abba etc. How much Ari pays attention to it, it is just as if I learn from Yeshua.

I had just said that it can all be proven. Everything I tell you in other words, in my poor words, is because of the structure of the ten sefirot. How do we see that what I just somewhat vaguely had told. How can I easily see it on the scale of ten sefirot or in the names of these four stages of the Liberator?

I speak of four stages of the Liberator, of Yeshua, and not the fifth. I'll tell you why. Four through the middle line: Yeshua, Moshe, Shimon bar Yochai and Ari. These are the four stages that actually include the time of 6000 years of the correction. Only those four and not Mashiach, because when comes the Mashiach? Mashiach comes when all the work is already fulfilled. It is the same as Yeshua but in the capacity of Mashiach, but when all the work is done. What work? Work to liberate the klipot. That is the work we must do, the power we must use to overcome the klipot.

How can I see that? I'll show how that kabbalistic works. Take the name Yeshua and write it down so you also work and not just hear. The name Yeshua is ישוע. If it's all right then all four should be in this name, because Mashiach is actually the stage when no more spiritual work is done to liberate the klipot. In Yeshua, all four should be there: Yeshua, Moshe, Shimon and Yitzchak. In Yeshua is the power of the Liberator, which is also the mission of Yeshua. He only speaks of the liberation of the klipot. Mashiach is already the stage after the victory over the klipot. Therefore those four names should be present in the name of Yeshua. Let us look closely and then we will see that it is replaceable, that when I speak of the one it means that all the others are in it.

Look at the name Yeshua ישוע. The first letter י yud refers to ישוע Yeshua. The letter ש shin refers to שמעון Shimon (bar Yochai). י Yud and ש shin are revealed, they are the starting letters of the two names of the liberators, two stages of the liberators of the Liberator from the klipot.

And then we have vav and ayin. Vav ayin has the gematria 76 . What should be left in Yeshua? Who should sit in it? משה Moshe and יצחק Yitzchak. And who else? The power of His Father, of יהוה HaVaYaH. 76, how do we see that?

The first letter of משה Moshe is מ mem, which is 40. יצחק Yitzchak begins with י yud, which is 10. We then have 50. There remains about 26 and that is יהוה HaVaYaH. What do we have in the name Yeshua ישוע for 6000 year of work that needs to be done, work for the liberation of the klipot? In the name of Yeshua are all four stages of the Liberator until the victory on the klipot, because in the Mashiach is no more work. Mashiach is the final stage when the work is already done.

How do we know? Look closely. What is the last stage of Mashiach? משיח Write that down, because we receive great power here. Mashiach is משיח. If you count the numerical values of the letters: מ mem = 40, shin ש = 300, yud י = 10, ח chet = 8, so 358. This is the fifth stage, the final stage of the Liberator, Mashiach. And now look at the name Yeshua . What is the gematria of the name of Yeshua? ישוע = 386.

What's the difference? We see that the gematria of Mashiach is less, smaller than the number of Yeshua. What is less about it? It's 28 less to it, and that is the gematria of כח koach, strength. The stage of Mashiach does not need the power anymore, the force of Yeshua was for the victory over the klipot. This force, we no longer need. This force is only for the 6000 years of the correction, and that is accomplished until the coming of the Mashiach.

We see that Mashiach is basically the same Yeshua only in the form in which the shell of Yeshua - as Yeshua came here on earth, with all the strength he brought with him for the liberation of the klipot – is taken off. Yeshua will take off his cloth, his shell, and then release the power of Mashiach. The same Yeshua, the second coming, only without כח koach, without this power, for we know that the koach/strength comes from the Binah. Binah was the one who said no, who did not want to receive chochmah because she wanted to be like keter, for the sake of giving. That binah, this koach/power, will be resolved as it were, will not be heard off in the Mashiach. Is it clear why? Because with the Mashiach everything that was meant from above for the creation, comes in him, and the Mashiach, the stage of malchut... that malchut will be filled, be absolutely completely filled with the light of Hashem and thus the light of the mochin de chayah.

## TRUE RAISING MAN - "WITH TREMBLING AND SWEAT"

/Fragment from the Zohar lesson № 143 transcribed by Iosif I./

Zohar tells us, that the raising of MAN from the lower masach is made **"with trembling and sweat"**.

**"«with trembling and sweat»** - because such an interaction between the upper light and kli, it causes trembling and sweat in the kli. Because kli has only one desire, desire to receive. How can one make the kli, which is created naturally in such a way that its' nature is reception, so that he will start to work to give, so that it will raise all of the vectors of it's strengths up, when his nature is only to take into itself? And so this is not possible in any other way than «baratat ve-zia» (with trembling and sweat).

Therefore, if someone says to you: I give simply, I love the Creator so much, that for me this is not a problem, or in this same way from within your own evil beginning/inclination encourages you, beware of this. This does not exist. At a certain time, when I was teaching my students in the first years, and when someone wanted to give some sum of money, and when in general there was talk going on of giving, someone gave money to someone else, saying: I am indeed giving to others, for different purposes with joy, with enthusiasm.

And then I explain to him, that this is not counted to you as real giving. And they were amazed by this, and worked long on themselves, and many did not understand what I was explaining. To them it seemed, that, as it is said, they are «giving from the heart», that this is giving, bestowal. Completely incorrect. I taught them, that every time you open your wallet, figuratively speaking, to give to someone, it should not come from the heart, because that means that only his own desire to receive enjoys this. Our nature is to receive, and even if he will give a million to orphanages, to hospitals, that this is as though he didn't give a thing.

Understand and justify what I am saying, and then you will develop and go further spiritually towards your goal. Towards your perfection. And when you give, you should feel the force of gravity, you must stand with your two feet on the ground, we are not angels thank God, we need to feel the material, and through the material to give way for the light to come so that we can open up to the light with trembling and sweat. In the same way, open your wallet with trembling and sweat, that is to give not because my "heart" wants to, "heart" in other words means my desire to receive, this is my evil beginning (also called evil inclination), I give to someone and from this I receive a bigger pleasure from that which I give him, than I would have had I not given.

Turns out to be self-deceit, same thing, when you give to your kids, wife and to whoever else, you must give with labor, must break yourself. And this will be true bestowal, because giving is not our nature. The more you study kabbalah, the more you should come to feel even the lowest, coarsest levels of your kelim. And they say, what, are you crazy or something? It is painful for you to give something, even a little, because this is not our nature. You have to feel this heaviness, as he says with trembling and sweat, then it will be counted to you as merit, as a feat of strength of overcoming varieties of forces of earthly gravity, i.e. including our desire to receive for our own sakes, it is also built on this principle. From the heaviness of your kelim you do this action with trembling and sweat, and not with an outstretched hand. And this is going give you advancement in spiritual work.

Very few know this great secret. A person feels himself as good, goes down a road, sees, that someone is playing a harmonica, and he gives him coins, and it is pleasant to him, and from this the sun shines on him. But all of this is empty, he didn't do anything, not for himself not for the other. But the raising of Ma"N, or choser, it is - with trembling and sweat, as describes the Zohar."

## TSEDAKAH IS IN ONE PERSON

/Lesson 37 of Breshiet Alef, page 40 text Zohar, ot 27/

(We have already learned the first two sentences of kaf zayin in HaSoulam of the previous lesson. I'm going to translate them, because he's not going to do that for us. He has already done that in the previous ot. 27)

(These are the words in Tenach of Eliyahu, about the event with the prophet Eliyahu:)

כז) ואחר הרעש אש לא באש ה', דהא שמא \* דאלהים שלטא ביה מסטרא  
דחשך. ואחר האש קול דממה דקה, \* הכא אשתכח שם ידו"ד. ארבע פרקין  
הכא, דאינון ב' \* פרקי גופא ואברין ידיען, דאינון ארבעה, ואינון תריסר. והכא  
שמא גליפא דתריסר אתוון. דאתמסר ב' לאליהו במערה.\*

27) And after the noise there is fire and Hashem is not in the fire (and then Zohar says:) because the name of Elokim rules from the side of choshech. And after the fire there is a thin, quiet voice, and the name YKVK is found here.

(And the new ot begins now. It's a great secret what he's going to tell us. We're going to address this briefly. Pay attention:)

HaSoulam, right column ot 27):

(Try to be fully concentrated, as this applies to our spiritual work.)

כז) ארבע פרקין הכא דאינון פרקי  
גופא ואברין ידיען, דאינון  
ארבעה ואינון תריסר: בהשם הוי"ה יש  
ארבע פרקין, דהיינו ד' אותיות, הרומזים לפרקי  
גופא דאדם ואברים ידועים, שהם ארבע והם  
שנים עשר. והכא שמא גליפא דתריסר  
אתוון דאתמסר לאליהו במערה. וכאן  
ה"ס שם בן י"ב אותיות, שנמסר לאליהו במערה.  
דהיינו ג' היות שבכל אחת ד' אותיות שהם

There are four parts in the name Hawayah i.e. four letters that hint at parts of the body of a person and at organs (of a person) which are known, those (parts of a person) are four and those (in total) are twelve. (He will explain it to us. That parts and organs of a person are



12. We know that there are 248 organs, but look what he's telling us now, that there are 12.) And here is the name of twelve letters (which name) was carved and passed down to Eliyahu in the cave. (Translation from Hebrew:) And this is the secret of the name of 12 letters that were handed down to Eliyahu in the cave. This means three Hawayah's and in each of them there are four letters (total 12).

Left column):

י"ב. וכן השם י"ב מרומז בגוף האדם: כי בו  
ג' הויות, הא' בראש שלו, הנק' חב"ד. הב'  
בגוף שלו עד הטבור, הנק' חג"ת. הג' מטבור  
ולמטה שלו הנק' נה"י. והם בו בבחינת נקודת  
הסגול, חו"ב בימין ושמאל, והדעת באמצע,  
חו"ג בימין ושמאל, והת"ת באמצע. ונו"ה ימין  
ושמאל, והיסוד באמצע. וג' הספירות האמצעיות,  
שהם דעת ת"ת יסוד, נבחנת כל אחת מהם בב'  
בחינות, שהם זכר ונוקבא, וע"כ יש ג' חלקים  
בגוף האדם, שהם ראש גוף רגליו, ובכל חלק  
ד' אבריו: ד' אברי הראש הם חב"ד, שחו"ב  
הם י"ה, והדעת ו"ה. וכן בחלק הגוף ד' אברים,  
שחו"ג הם י"ה, והת"ת ו"ה. וכן ברגליו ד'  
אברים, שנצח והוד הם י"ה, ויסוד ועטרה הם  
ו"ה. שז"ס שם בן י"ב המרומז בגוף האדם.

And with the name 12 (yud bet) a hint is given in the body of a person: because there are three hawayot in him. The first one is in his head that is called chaba'd. The second one in his body (of a person) till the tabur which is called chaga't. And the third (Hawayah in a person) is from his tabur and below which is called nh'y. And those are in him (in a person) in the aspect of the vowel segol (three points: right and left and below those in the middle), chochmah and binah are right and left and daat is in the middle (just like segol: right left and below them in the middle).

(In the body it is:) **chesed and gwourah that are right and left and tiferet is in the middle. And netzach and hod are right and left and yesod in the middle.**

(And pay attention now. It's very special what he's telling us. It's about a person. A clear parallel between the structure of the worlds and the structure of a person:)

**And the three sfirot in the middle are daat, tiferet and yesod and each of them is considered to exist out of two aspects, which are masculine and feminine and therefore there are three parts in the body of a person, which (three parts) are head, body and legs and every part has four organs (four basic organs): four organs in the head that are chaba'd, by which chochmah and binah are the letters yud hey (of the name Hawayah), and the daat (which is the third, the sfirah in the middle) it exists out of chasadim and gwourot and is vav hey (of the name Hawayah in the head).**

**And it's the same in the part of the body (the middle part of a person), there are also four organs by which chesed and gwourah are yud hey (of the name Hawayah) and (the sfirah in the middle has two) tiferet is vav hey.** (This is the second Hawayah in the body of a person).

**And in the legs there are also four organs: netzach and hod are yud hey (of the name Hawayah) and the yesod and crown of the yesod are vav and hey (of the name Hawayah in the legs. Pay attention to what he's telling us, because it's crucial, it's the basis of everything.) This is the essence/secret of the name twelve such and a hint is given about this in the body of a person.**

(While I was reading a very important aspect came into my mind which is crucial in the spiritual work that is called Tzedakah. Do you remember? Tzedakah, normally it's translated as charity or giving alms. Why does the Torah always underline the importance of giving to the poor? And why does also Yeshua underline the importance of giving to the poor? And what does it mean?

We remember an event when a young man came to Yeshua and said: 'What can I do to obtain eternal life?' Yeshua said: 'You have to fulfill the mitzwot/regulations of the Torah'. He called the mitzwot: you shall love Hashem with all your heart, all your etc. and other key mitzwot. And the young man answered: 'I've been doing those since my youth'. Yeshua looked at this young Jewish man and said to him: 'You still have to do one thing: go home, sell all your property and give the profit to the poor. Then come and follow me and through this you will obtain eternal life'. The young man got sad because he possessed a lot and left Yeshua.

There is a secret behind this. What does it mean? What would this young man obtain by selling his property externally/from the outside and giving it to the poor? Would he through this satisfy the poor? They would eat everything and feel hungry again. What would this young man achieve by this material deed? When someone takes the words of Yeshua literally, then he thinks it would mean something to do such an act from the outside. But it doesn't even help a bit. What did Yeshua mean then? I remember the words of Ari, my great teacher, because he explained about tzedakah, when one gives to another. I have illustrated it once in our basic course of Kabbalah in our old classroom. I remember that I told Kees-Jan to come to me and showed him what it meant when we talk about two bodies by which one gives to another. It was somewhere halfway our basic course.

Ari tells us that the one who gives, that the object – money or something else, it doesn't matter – is like light, pleasure, what is given from the higher to the lower. He is the giver and the object that he holds in his hands, what he wants to give, that is the light, pleasure and that

is the letter yud of the name Hawaya'h. While the palm in which he holds the object is as it were the upper letter hey of the name Hawaya'h. Those two yud-hey are the giving pair: YH of the name Hawaya'h. This belongs to the giver. And the one who receives, he stretches his hand to the giver. The upper arm of the receiver, from his elbow till his wrist is the vav of the name Hawaya'h. And his palm is the bottom letter hey. These are the two receiving letters of the name Hawaya'h. So the giver is JH of the name Hawaya'h and the receiver is VH of the name Hawaya'h.

This way we can see that the act, mitzwah/regulation of tzedakah/charity can't be completed by a giver without a receiver nor by a receiver without a giver, but only through combined action. Through both one can honour the name of Hawaya'h by fulfilling the mitzwah tzedakah.

This was for the general aspect, when we talk about two people in different bodies who fulfill this mitzwah, but this is only symbolic and refers to what happens in one person. Because what we learn in the Kabbalah and the Torah only refers to one person. What we learn here, everything has to take place in one person, what I told you, what Ari told us about the two bodies, he only gave us an image to understand what happens inside a person spiritually.

So what happens inside a person, that is what we are learning here. There are three parts in the partzuf of a person. A person exists out of three parts: the head, the upper part of the body and legs or rosh, gouf and rachlayim. All three have to fulfill this act, this mitzwah of tzedakah to honour, to declare and to proclaim the name of Hawaya'h, to let through His power in the head of a person. What he's telling us: in the head, the chochmah and binah are the givers, they form the letters yud hey of the name Hawaya'h and the daat is the receiver in the head and it forms the letters vav hey of the name Hawaya'h. And together, through this interaction of chochmah, binah and daat the name of Hawaya'h is declared in the head and one gets in the head the quality of the eternal life of Hawaya'h. Because, what is Hawaya'h? The abbreviation for haya howe yihye. He was, He is and He will be. Then one gets the eternal life in the head, but this isn't sufficient.

One has to continue, gain power and let it pass to his body, the upper part of the body as we call it, the gouf of a person which also exists out of four organs; chesed and gvourah that are yud hey of the name of Hawaya'h and they are the givers, while tiferet exists out of two that is vav hey of the name of Hawaya'h. And all three chaga't obtain the name Hawaya'h, JKVK and the quality of Hawaya'h, His eternal life: haya howe yihye, He was, He is and He will be.

And this is also not enough. One has to continue by gaining new power. The name Hawaya'h has to be also drawn below, again through the middle line to the legs, the third, lower part of the partzuf of a person. And also this part exists out of four organs. Netzach and hod are the givers in this lower part of the partzuf of a person and they are the letters yud hey of the name Hawaya'h. While the yesod and the crown of the yesod are the masculine and feminine and are the vav hey of the name Hawaya'h. This way Hawaya'h can also enter in the lower part of the partzuf of a person. And also here Hawaya'h comes till the feet of a person and also here Hawaya'h is declared and observed. The eternal life also comes here. This is the aspect of Tzedakah, giving alms, charity. The humanity doesn't understand what it means and why it is emphasized so strongly in the holy books with regard to giving. We can see here that giver and receiver, only through combined action, the name of Hawaya'h can be attracted and the eternal life can be achieved, but everything is in one person.

When you give to someone from the outside, which kavannah does the other person have? The other person doesn't understand what you're doing. When you perform such an act from the outside, then you have to practice this kavannah. In fact, you also as it were do it for him. You have to realize both aspects, also the receiver. When you give something to someone, then you have to also understand the function of the receiver as it were, to declare the name of Hawaya'h also in the act of fulfilling this mitzvah of tzedakah in two bodies. The spiritual deed at which the Torah and of course Yeshua aim, it is the spiritual deed that a person does by fulfilling this regulation of tzedakah.

# TU BI-SHVAT – The new year of the trees

## The Tree of Life and the formula of the spiritual development

### Introduction

Year after year Jews celebrate the New Year of the trees. It is curious that other holidays and special days of the year are more or less extensively described by our Sages (*Hebr. chachamim* of the word *chochmah* - wisdom). These are usually mentioned in the Torah itself. But about this special day we are told hardly anything.

There are various *minhagim* (local habits and customs) that could be a physical reflection of the spiritual root of this day, but the root itself, the spiritual essence, seems kept hidden for us. If so, we continue to ask ourselves what the essence is. We cannot settle with the existing customs and practices. Let us in our appropriate modesty ask the Creator for the benefit of us, His creatures, to lift a piece of this veil.

Indeed, if such a desire in us has come, then that could indicate that it comes from the One Creating Power itself, from the Master of all our wishes (good and bad). He knows when, what and to whom He wishes to reveal something from his "secrets". He lets these desires arise in us, then He lets us request to Him for our *chisronot* (unmet needs and wants) to fill it with a corresponding response, comprehension, light, enjoyment. After all, the Creator ultimately wants his creation to receive directly from Him all the light (through His Torah, of course, which is basically the same).

Let's take a biological tree into consideration.

It consists of three basic parts: 1) tree roots, 2) trunk and 3) treetop (with branches, leaves and fruits). These three parts represent the corresponding growth process according to the scheme: tree roots – trunk - tree crown.

### Phase 1. The development of biological tree roots.

The tree roots are in the ground. One does not see them and they are generally not useful. They just suck the power of the earth. Also they make good use of the heavenly forces by absorbing rainwater. Everything they receive, they receive only for themselves. They give nothing but take everything they need (physical light, air, water, earthly nutrition - in one word "light" of the Creator) only for their "selfish" desires.

And yet only in the tree roots lies the essence of the tree as is all his future filling with the force of life. In the tree roots is thus a certain, albeit apparent, controversy: on the one hand, they have a very strong absolute "selfish" wish to receive as much as possible for themselves and on the other hand, we find in them a very ingrained strong desire to give (e.g. the trunk and thereby to branches, leaves and fruits). We can now conclude that as long as the tree is only under the earth, in its roots, without one of the other components, the roots *de facto* receive only for themselves, and thus can be labeled as "selfish". This is the first phase in the development of biological roots.

But there comes a moment when the tree roots will "feel" that they had enough to receive only for themselves (the tree roots "knew" from the very beginning of their growth through the locked in information of the genetic material, which was waiting for them, that they not only serve to receive, but also to give partly later on).

No sooner said than done. At the end of their "underground" development the tree roots, driven by the orders of their genetic material, change their intention: they "give". Then they put their intention into action: they endeavor and bring forth a cutting.

## **Phase 2. Development of the organic trunk.**

The new desire to give leads to a visible and useful result: the creation of a cutting, which will develop into a solid trunk. How does it express itself, that the appearance of a trunk is a product of the wish to give? Because the stem can be cut down for various possible "altruistic" purposes, for example, for the purpose of building fences, burning heat, etc.

And how do the outer and inner shapes of the trunk relate themselves to the aspect of "giving"? The outer edge testifies to the fact that the tree in this phase of development just wants to give. Think of the poor bare surface, no leaves, no fruit, no aesthetic elements with respect to the creature, who embodies the purpose of Creation - man. The trunk says, I wish to receive nothing.

And inside? In the cross-section of a tree trunk, we see the growth rings of a tree. These rings indicate how many years the development of the trunk, the periods of only giving, lasted. The signs of annual cycles are thereby unambiguously. Remarkable is also the circumference change of such an annual ring; this is because with each subsequent one it gets narrower in diameter. But there is still a very important factor at this stage of the development of the tree, namely that the tree, or to be more precise the trunk, obtains its essential life juices.

## **Phase 3. Development of the organic treetop.**

When a trunk completes his general development, then there start to appear leaves and later fruits above him, as being his "head". There is a qualitative change taking place, whereby the tree is finally starting to bloom, is in full bloom and starts bearing fruit. The tree obtains aesthetic beauty in the eyes of man.

What happens to the tree? The treetop combines two properties that are derived from the two previous phases of its development: the desire to receive only for yourself, which desire comes from the tree roots, and the desire to give everything that the crown of the tree "inherits" from the trunk. And the combination of these two brings an organic tree all the beauty, because a tree thereby accomplishes its share in the plan of Creation, on this type of creation.

Also here, in this phase, there is a complex development. For example, the fruits of the early years differ in many respects from the fruits of a three or four years old tree (this is thoroughly explained in the laws of the universe - "the Jewish laws").

Finally, one more comment. The whole development of a tree in all its phases can be seen as the **development of kelim** (organs of perception) of a creation called "tree", for the purpose of receiving the light. This development takes place BOTTOM TO TOP seen from the perspective of creation, so from the lower to the higher. The lower the receiver of light, the pleasing of a tree, is situated, the "heavier" the wishes he has. So the tree roots, the lowest layers (*kelim*), crave to soil nutrient, moisture, air and light. The trunk has a less passionate nature: his connection with the tree roots is more or less all he needs. He does not want to be hindered by insects that pest the tree and wishes mild weather, yet he does not crave for that. The "happy" leaves and fruits have even less wishes.

In other words, from the canopy (from above) to the tree roots (down) the power of the requests (*kelim*) are stronger.

But seen from above, from the side of the light that spreads, the weakest light comes (both in quantity and quality) eventually in the most powerfull *kli* (wish), because of the reversed relationship between *kelim* and light. (The three parts of the spiritual tree of lives are seen from this perspective as: the crown of the tree as *rosh* (head); the trunk as *guf* (body) and the tree roots as *sof* (end part).

Now that we have gone through the development process of an organic tree "in itself", whereby we primarily concern us with a tangible image for the purpose of describing the spiritual root of the Tree of Life, we now proceed to the actual issue that attracts our attention and what we are really interested in: the spiritual development process. We will see this through his spiritual root: the Tree of Life and the way of life of *Moshe* (Moses), which also consists of the same three phases.

## **The Tree of Life, or: The three stages of spiritual development of Creation**

**Phase 1. The roots of the Tree of Life, to receive for himself. The phase "*Mitzraim*" ("Egypt").**

When a child (each child!) is born, then soon "Pharaoh's daughter" comes and carries it away to "the palace of Pharaoh". However, she wants that the child is first fed by his own mother. But then it certainly must be taken from his mother to be brought up in the palace.

"The real mother" who should first raise the child with her breast is the altruistic principle that the soul sucks in the sparks of altruistic wishes. "The daughter of Pharaoh" - the head lady and servant of "the kingdom of wish to receive without giving anything in return" - is an understanding force of her own selfish world. Similarly as with a biological tree, she is also convinced (by in her, in Creation itself, inherent "genetic" spiritual material), that the child, which she knows is a "Jewish child", so a soul with as basis - the altruistic desire - in the very early stage of his spiritual development, should first grow these selfish desires in "the house of Pharaoh".

The child must still go through all the stages in this kingdom, so just live in this world and only observe it, which in itself is a positive thing. First there needs to take place a process of becoming egoistic. And this process is from top to bottom in the sense that man is increasingly going to feel independent and selfish and act accordingly. (It begins with a "normal" life, so settle for lesser and lower needs such as food, drink and sex. Then it is about the desire to obtain wealth and power then tribute, and finally the last and highest desire of this world: the desire for science).

So Moshe spent 40 years of his first period in *Mitzraim* (Egypt). The gematria (numerical value) *Mitzraim* is 380 and consists of two parts: 365 + 15 also known as the 365 regulations, the "forbidden" selfish desires, which one for the time being may not handle, plus 15, which is part of the four Four letters Name of the Creator "yud-ke", the *Shechinah*, the Divine Presence, which together with the Jewish people went down to Egypt ("I will go with you into slavery...").

Having taken all the ingenuity of Egypt in himself, Moses was filled with light, joy, that "the house of Pharaoh" offered him. He then decided to push out all this light and to never receive it again. Hereby the first stage of his spiritual development was completed (actually from this point the active spiritual development starts).

By filling himself with the direct light, Moshe experienced at one time a sense of shame: he received the light without giving something back to the Giver and the absolute prerequisite for the onset of spiritual development is the decision to not receive direct light any more. It started here: "And Moses went out of the palace to see how it went with his brothers...".

The altruistic desires began to awaken, because he killed the Egyptian (in himself of course!). I from now on wish nothing for myself, Moses spoke to himself. And he had to flee from *Pharaoh*. When man is determined to stop receiving for himself, he must flee as far as possible from the Pharaoh and his people, since he has no or only a weak *masach* (anti-egoistic screen). He is subject to the danger of being seduced already by seeing objects of pleasure.

On the other hand, to push out the light (pleasure) from yourself, you first have to receive it. That is therefore also an important prerequisite for spiritual development: the light must first come in before you can push it out.

So do not blame yourself that you previously experienced much pleasure for yourself, which you now regret and might feel ashamed for, because then you would now not have that great desire in you for the spiritual, to live according to the laws of the Universe .

In this phase, the soul of man is clothed by the robe "*Mitzraim*".

**Phase 2. The trunk of the Tree of Life, giving for the sake of giving. The phase "*Bamidbar*" ("In the desert").**

After pushing out the light, the inner part of man remains behind as it were as a bare trunk. All the pleasures of the past are forgotten more and more. But all *reshimot* (traces of memories of this pleasure) stay behind and now the actual work of correcting begins. Man is helped in this aspect by the reflected light: *or chasadim* (light of grace). In this period, the person must pass many filters, which are implanted in creation itself, to grasp the spiritual. These filters are then one by one "filtered out" by building *masachim* (screens on the selfish desires).

The fleeing of Moses for Pharaoh was therefore a lawful, constructive get-away, entirely in agreement with the Creation Plan and the three stages of spiritual development. In the state of "in the desert" and only in that state, man can strengthen himself to develop spiritually to perfection. He was a shepherd for 40 years, who learned herding his sheep as a learning



process, a simulation process of leadership that he later, when the Creator demanded it of him, would take upon him and accomplish.

In this second phase, it often seems for man himself (let alone the environment), that he spiritually doesn't progress much. That's why you should not think of your intermediate states, because you do not know your potential final state. Even *Moshe rabbeinu* (Moses our teacher) did not know in his 40-year-old shepherdship what he would become. Do similar to the biological tree: each year a new year ring is added and thus the force of the trunk increases accordingly. And it is in that intermediate not about the trunk itself, so not about the man in the stage of giving for the sake of giving or the phase "in the desert". It is about the third stage, when all his efforts will yield leaves and fruits, until the final correction. And the phase "*Bamidbar*" "In the desert" is therefore strictly necessary.

The gematria of the word "*bamidbar*" "in the desert" (also the name of the 4th book of Moses) is therefore 248, according to the number of "RaMaCh", (248) regulations, the "commandments", altruistic desires. "In the desert" you learn to deal with it and you build the altruistic forces.

So, man also obtains in this second, this intermediate phase each "year" a spiritual growth ring, until there are sufficient growth rings, seeds of spiritual steps. After that it will then be made clear to him by a special appointment and with the help of the Creator himself, that he finally may enter the promised spiritual (altruistic) land Israel. The Tree of Life has in section 125 year rings, which reach maturity during 6000 years. New Year of the trees is a cycle of spiritual labor that man in the course of a "year" made to correct his wishes and to produce "annual ring corrections", year after year, step by step.

In this phase, the soul of man is clothed with the robe "*Bamidbar*" , "In the desert".

### **Phase 3. The crown of the Tree of Life, receiving in order to bestow: the phase "*Israel*".**

When for every wish there are made sufficient masach (anti-egoistic force), man comes into the country "Israel", "the land which is entirely altruistic, that lives in accordance with the laws of the Universe, so in accordance with the Creation plan". There man, besides giving to give, also step by step starts to receive, but then for the sake of the Creator to give to Him. He thus obtains his own "crown", his own end correction level. His spiritual *partsuf* obtains the "treetop". Now it is about receiving and the more he receives the more satisfaction he gives to the Creator.

One important condition is set to Israel: ALL ISRAEL DOES, IT SHOULD DO WITH AND THROUGH CHESED (kindness). How do we know that? - Because the numerical value of "*Israel*" misses the numerical value of "*chesed*" to be completely perfect. For the gematria of *Israel* is 541 and the gematria of *chesed* is 72. Together that is 613, the number of perfection, the 613 rules of the Torah. This stage is also the third stage in the spiritual development of Moses himself (his last 40 years, because he lived 120 years). Moses led his people in the whole to the state of the "land Israel" - the highest spiritual state of a large group of people. Moshe reached the highest individual spiritual state of "*Moshe Rabbeinu*", "Moses our teacher", with the gematria 613.

And when Israel has corrected itself, by each time using the attribute *chesed*, it will receive *or chesed* (light of love) from the One Creating Power. Because there is a spiritual law which is

called "*midah kneged midah*" (lit.: "a attribute against a attribute") - agreement in their properties, so if you do good, you get good from the Creator. And more than that, along with *chesed*, the Creator will also enclose *or chochmah* (light of wisdom) (the gematria of *chochmah* is similar to that of *chesed*). That light will raise all receiving kelim of Israel and together with them also the altruistic kelim of the nations of the world, so that ultimately the receiving kelim of the nations of the world will rise above the *parsa*, the separation between the giving and receiving kelim, where *or chochmah*, the live bringing light, originates.

In this phase, the soul of man is clothed with the robe "*Israel*".

/The School of Lurianic Kabbalah, 14 Shvat 2002/

## TWO KINDS OF EVIL INSIDE A MAN

In every man without exception there are two counter-opposite sorts of evil that manifest themselves in his corresponding, successive states. One evil, named DESPAIR, which gradually transforms itself into the sense of DOOM, presents itself to the mind as a feeling that is clearly negative, destructive, somehow darkening his mood, perception of life, actions etc...

The other form of evil is called HOPE or EXPECTATION, in other words, the exact opposite. Despite of its “noble”, “reverent”, “religious”, “moral”, ever so luring effects, it actually represents the most serious, resilient kind of EVIL.

The problem is that under its external sweet cover of good will, the so called expectations of gifts from “Santa”, “Tooth fairy”, “Jesus Christ” (be it material good, health or expected salvation in the afterlife), it pulls away the internal concentration of a person from his active individual monitoring of his states of mood. It takes away all of his freedom to think, desire or act and therefore of any practical way to free himself from his concealed presence in evil.

This is why everyone who hopes, resides, in fact, in the state of the worst evil!

HOPE is the mother of the most terrible evils and the TRUE enemies of a person! As there is always a tangible, true way not to submit yourself into the state of evil-despair and consequently evil-fey. At their initial manifestation they appear, feel and reveal themselves to us in a clear way, which makes it possible to work with this kind of evils and to actively DRAW oneself away from them, BEFORE it is too late - during their early stages. For a person, who does not wish to cheat himself (which state must be still achieved), will surely agree to see the source of evil in his current state, instead of following some made up, good looking, sweet LIE, called HOPE, which covers up the most disgusting, hideous evil!

It is impossible to get rid of this evil called HOPE, as it cunningly veils the mind and will of a person who strives for perfection! This is why, as soon as you feel any traces of HOPE, you must strive to put all your effort in order to defeat her, may it be cursed, to quickly and effectively remove it from your state, so it stops draining away your life force!

...I think this is enough for you to ponder my words, and the one, who'll let them enter deeply in his heart – and such ones are cannot be MANY – will be able to WORK on all kinds of manifestations of this “sweet” and “bitter” evil, while keeping a watchful eye on the difficult effort it takes to correct the “sweet” evil – the HOPE!

As for the others, those who still cannot grasp the internal meaning of my “words” (which are back-staged by the Spiritual laws of the creation), I give my friendly advice: do not hurry to resist it. I am not trying to make you B-E-L-I-E-V-E into something, I only give a person the possibility to verify on yourself, IN PRACTICE, HOW to free yourself from all kinds of evil, especially from the worst one – the HOPE!!

## "YOU WILL LIVE"!

In the book of Zohar, as we taught in the “Letters of Rav haMenuna Saba,” it says:

**“When [the Creator] desired to create the world, all the letters came before Him, from the end to the beginning of them,”** that is, all 22 letters of the alphabet of the holy language Aleph Bet. They gathered at the entrance to the hall of the Creator in anxious anticipation, of whom the author of the Creation will choose to create the world with it, starting His Torah with it.

**“The letter Tav comes first”**, believing, first of all, that being the final one, it contains all the best properties of all the other letters preceding it. Besides, the Torah itself begins with the letter Tav! And the numerical value of it is 400 - more than of all other letters.

Tav said: **“Lord of the worlds, it’s good to create the world with me”** - that is, to begin the Thora with me - **“for I am the seal of Thy ring“ - The Truth**”, (that is, the last letter in the word EMeT, meaning ‘truth’). **“And You (the Creator) is called the Truth. And therefore it is right for the King to begin with the sign of the Truth and create the world with me.”**

The Holy One, blessed be He, said to Tav: **“You are true and you deserved it, but you are not suitable for creating the world with you, because you are invited to be written on the foreheads of the people of the faithful”** - the righteous ones - **“who performed the Torah from alef to tav”** - from the beginning until the end.

In addition, **“they will die of your writing** [those who have committed evil and did not fulfill the covenants of My Torah]. And, being also **‘the seal of death’, you are not suitable to create the world with you”**.

The words of the Creator require clarification. I paraphrase here the words of the Creator: **“When many years later I’ll destroy the Temple of Jerusalem, I’ll use you, Tav. I will order the Angel of Death to choose sinners (that is, those who have not worked on themselves individually). The Angel of Death will place (according to My order) on the forehead of each of them the letter Tav, inscribed with blood! This bloody letter Tav will mean “You will die!”**”.

**“Now you see, Tav, why I cannot create the world with you”** (and to start the Torah with you)...

As you have already noticed, recently, I, Rabbi Michael ben Pesach Portnaar, added to my

first name Michael my full name in an abbreviated form: **RaMPe”P**. Gematria of it, expressed in holy letters, is 400 (**R**abbi - Resh - 200; **M**ichael - Mem - 40; **P**esach - Pe - 80 and **P**ortnaar - the second Pe - 80), that is, the same as the numerical value of the letter Tav!

So, all of this just recently pointed out to me, in the spirit ... in one blink of an eye, my great teacher Ari!

The fact is that in this sign of the letter Tav is written the spiritual purpose of my whole life, namely: to continually indicate to the spiritually dead Jews their “unhappy” state. That is incompatible with their great spiritual vocation! (By the way, this applies equally to the Jew in meat, as to a Jewish, giving component of the soul of every non-Jew, without exceptions).

So, it is incumbent on me... it is my great responsibility to “beat” them with the love of Creator, with His Teachings, until they realize their “unhappiness” that overtakes them again and again because of their spiritual blindness and unwillingness to get out of it, despite to their eternal choosiness by the Creator!

So that each of them should begin to work individually on himself, in order to grow, until one comes to such a state, when he himself would be marked for true LIFE by his Father in Heaven.

Then again, with joy, He will take every lost son into his arms, marking “on his forehead” the INVISIBLE letter Tav from the word “tikh’ye”, meaning “YOU WILL LIVE”!

## **VIDEOS ARE CONTRAINDICATED IN THE STUDY OF THE SPIRITUAL!**

/An answer to a question about the use of “videos” in the study of the spiritual! /

There is no need to present prayers, lessons and so on in a video format. We are studying Lurian Kabbalah and not watching a “spiritual show”! Special effects will not help us in our spiritual development! On the contrary. I could give daily lessons on YouTube so the “whole” world could see me. There are always people who want to see a picture. “Show us your face”, “show them a tzadik alive!”, “show yourself as their guru”, etc. These are the kind of requests I receive from all over the world, especially from the United States. Americans invite me to become an “alternative” to Berg and Laitman.... in other words, to create a “new type” of Kabalistic global enterprise, by using the newest special effects and other cutting AV-technology of commercial “garbage” ....

If someone truly wishes a TRUE individual spiritual advancement, I highly recommend him to AVOID any kind of images, visual representations or anything else that represents a material vision of the spiritual. Be it chirping birds, a cross, an icon, a symbol, a balding/overgrown rabbi, a lady (“Mother of God”) with a baby Jesus or any other form of visual enslavement! Through these seemingly innocent lessons “with the help of” video and the physical eye, you are putting an impenetrable barrier between yourself and the Creator. So, what kind of spiritual liberation from material slavery can you then expect?!

This is why there is no need for anyone to “see” or find us on the front page of their favorite search engine!! On the contrary: let a person diligently search for us... and maybe somewhere on the 17<sup>th</sup> page of a search engine the seeker may accidentally stumble upon our site of the Center of Lurian Kabbalah! Let him rejoice when he finally finds it! Because for him we created this site and forum! While “stray flies” that accidentally heard something about Kabbalah and decided to quickly search and read something about it, can type in “Kabbalah” and find some “honey” on the search engine’s optimized websites about Kabbalah. (As they pay for those “advertising services”, which would only serve the opposite purpose in our case!)

So, please, in any circumstances do not forget this friendly warning... and haShem will be with you!

## WHAT DOES IT MEAN "LOVE EACH OTHER" IN THE SPIRITUAL?

In our everyday life we are constantly faced with the contradiction between the external reality that is felt rough, ruthless, not knowing mercy... and the position of the Lurian Kabbalah, learning to give from yourself. How can a person work for giving and even respond to the call to LOVE EACH OTHER, in such a completely devouring each person and everything in an atmosphere of cruelty and hatred, which is 'outside of me'? And this question is very delicate and urgent even for the most advanced students and colleagues in the Lurian Kabbalah!

But the fact is: that attitude we read about in the beginning of my book "Guide for Inner Spiritual Work", is ever getting lost from the sight. I quote there: "First of all, you need to understand to whom a kabbalist refers, speaks in his book? Case that is known to all, that everything that exists is composed of two principal parts: internal and external.

'External' part in a person lives under the laws of the low, material world. The assessment of his thoughts and actions carried out on the basis of a pair of categories: 'bitter or sweet'.

'Bitter' that causes inconvenient solutions and the circumstances, is under these laws rejected by a person and he sees it's manifestation as evil. And vice versa, 'sweet' is getting attracted and seems as good. The laws of the inside part of a person, as intended by the One Creative force, are based on the categories of 'truth or lie', and this pair of parameters defines all the motives and actions of the 'internal' part of a person.

So, a kabbalist in his book always refers to the 'internal' part of a person! The same applies to all the holy books. And that's why only the 'internal' part of a person can adequately respond to the 'calling' of the author, a kabbalist, and through that can find in this benefit and meaning.

This is all according to the law of conformity of properties: the internal, i.e. spiritual information, requires an appropriate receiver, able to catch it. Even if the spiritual 'sensitivity' of a person is still not developed, whilst he keeps a correct orientation - on the 'internal' part of a person - he will get good results.

And now let us disconnect these two key-components of the structure of a person and look at each separately.

### 1) The external part in a person:

First: This one is manifested towards outside! And 'outside' means that 'ruthless, devouring all world', which opens to the eyes, ears and to all five senses of the external part of a person: And here lies seemingly an insoluble contradiction, that we are commanded to LOVE EACH OTHER! But how, tell me, you can fall in love with all this filth of the world? After all, here is everything directed ONLY to robbery, rape, theft, corruption, betrayal... and the list of this evil has neither end, nor edge!

And here too, the religions speak of some 'love your neighbor', or of 'non-resistance to evil', etc. How than has the outer part of a person actually to act in each of his thoughts, motives and deeds?

And here tune, please, in a complete way... open your ears all the way to hear that, what you read here and absorb it tightly!

The external part of a person IN THIS WORLD is OBLIGED to fight , to be stubborn in achieving the goals and constantly strive for victory! And now, for the needs of all those wins, it's required of him indispensable use of his WICKED or EVIL inclination! For the external part of a person is the selfish desire to receive in all varieties of its manifestations. And therefore, the EVIL perfectly meets all these initiatives and the completion of victories in this material world!

WITHOUT INVOLVING THE EVIL INCLINATION OF THE OUTER PART OF A PERSON, IT WILL NOT WORK! No career, no family, no children, no money, no glory... NOTHING! There will remain only a disappointed and devastated by our world LOSER! Whilst the Creator made a human being (including his external part!) as a WINNER! In other words, everyone must strive in this world to become successful... yes, a WINNER!

Yes, now it might be clear to you the radical difference between what is given in the Lurian Kabbalah in it's Teachings of Salvation, and all sorts of religious and groups dogmas, such as 'non-resistance to evil', an external comedy playing of 'arvut' (groups 'solidarity') and other earthly nonsense!

Let's go further. What do all these efforts in our world to 'WIN'? You win, first of all, from the unclean force! EVEN IF A PERSON PERSUES SELFISHLY HIS PERSONAL GOALS IN THIS MATERIAL WORLD, HE STILL, TO SOME EXTENT, WEAKENS THE UNCLEAN FORCE. The last one is getting thinner, constantly adapting to the level of the desires and aspirations of the outer part of a person! Thus , the unclean force is getting closer and closer to its end.

After all, if I want to become a director of a company, a major professor or a specialist worker on the laying of bricks, I am obliged to put still more effort to achieve my goal. This means that my efforts in the end reduce the strength of the unclean force, that is in me. In reality, the unclean force with my every new effort 'enhances'. But I'm getting more able to manage it: more disobeying her and make her obeying to myself. And this is because my strength of resistance to it - my willpower - still increases!

But in this is extremely important the attitude of the outside part of a person in relation to his inner part. The outer part has to define and relate all the thoughts, motivations and actions ONLY by his inner part. In other words, the outer part in a person has permanently be affected by this inner one!

BETWEEN THEM SHOULD BE EXECUTED THE COMMANDMENT: LOVE EACH OTHER. THE OUTER LOVES THE INNER, AND THE INNER PART LOVES THE OUTER PART OF A PERSON! FOR EVERYTHING IS IN ONE PERSON!!!! Only than his 'evil' will become CONSTRUCTIVE and that will be a creative struggle to achieve success and victory in THIS MATERIAL world!

To summarize the concept of the outer part of a person, I want to say, that THE task concerning this world is: not to allow anybody and anything to 'put yourself on the shoulder' , but instead still TO WIN... FROM EVERYONE AND EVERYTHING!!!



## 2) The inner part of a person:

And the inner part of a person must be guided ONLY by Him, Who is more internal within yourself: for the glow of the One, from Whom the Teaching of Salvation was descended in this world. And here is, where the attitude of the inner part of a person is to allow the Higher that is in him, every time, in any situation 'TO PUT YOURSELF ON THE SHOULDER! And only with this attitude you can WIN also in the spiritual!

And that's why, when a student in the Lurian Kabbalah hears the words of his teacher and, look: they seem to him 'stubborn', it seems that the teacher forces him his opinions, even in matters that are seemingly non-kabbalistic, at that particular moment one should REMEMBER that the Kabbalah teacher EVER, under any circumstances, appeals to his student or colleague TO HIS INNER PART!

And the fact that the student feels such an attitude from his teacher ("he 'crushes' on me!"), comes from the perception of the student from the perspective of his outer part! That is, at a time, when a student 'stubborns' and doesn't want to listen to the words of his teacher, spending an incredible amount of words in his questions to justify his own position, it points to the undeniable fact that the student sees the teacher's words from the point of view of the student's external part! There is a discrepancy of properties! How than can this student truly perceive the words of his teacher?

Here, it should always be working on! THIS IS THE KEY TO SUCCESS in the affairs of this world, as well as in the spiritual advancement! Conversely, you can study the Lurian Kabbalah all you like, but if this one aspect that I brought here you will not accept WITH ALL YOUR HEART AND SOUL, than this study of the Kabbalah will give you NOTHING and you will stay only a 'LOSER'!

The Prophet in fact tells us clearly: "I have overcome the world!". He did not say: \*"I have overcome THIS world" or: \*"I have overcome the WORLD TO COME" (the spiritual one). No! But He said explicitly: "I have overcome THE world", that is, the integrity of the universe, which consists of TWO components: THIS world and the SPIRITUAL world!

And these two general components of the concept of 'THE world' are represented WITHIN one person by his own two components: the outer and the inner parts. And they must LOVE EACH OTHER...

## WHAT IS "THE FEAR OF GOD"?

I've just received a question from my Italian student:

"I wanted to ask you about the concept of "fear of God". They speak about It in the Kabbalah and in the Bible"

And here's my direct answer:

The place from where one enters in the "Kingdom of God", the spiritual worlds, the eternal life - is Yesod! Therefore, if you are not careful in your behavior, which "wraps" that place (in thoughts, feelings and actions), then you hide it and this darkness is felt as an empty space, as a serious form of loneliness, as a state of unhappiness...

To prevent these moments and stay connected to the Eternity (and in general not to give rise to separate yourself from the Source of Life!), you should always be "vigilant"! That's what it mean "surrounding" this place by "fear" - "fear of God"!

It is not a coincidence that namely through THIS place in a man the Creator made an everlasting covenant with "the people of Israel" (both in general and in particular aspect: with "Israel" within each person). It is through this vigilance that one becomes "elected", "chosen" by the Creator becoming the spiritual "Israel"!

This is also what is meant by Yeshua, repeatedly saying, "He who has ears, let him hear!"

The rest is your individual work... among others on this your most "delicate" and DECISIVE place. I am forbidden to intervene in this area of YOUR process of comprehension and APPLICATION of comprehended in YOUR everyday life!

## WHAT WOULD BE THE NEXT STEP”?

I’ve just received a message in Spanish that I translate for you in English:

*“I write because I finished reading your book "Kabbalah for Complete Life Management" which has helped me a lot to keep studying, but it is my desire to continue reading a new book to study. What I ask you is to tell me what would be the next your most recommended book to continue...”*

And here is my direct answer:

I would advise you not to be in a hurry! In a study of the spirituality the most important thing is... "not to overheat the head"! WORK with all your efforts on my e-book "Kabbalah for Complete Life Management”!

**NOT JUST READ but WORK IS OUT!**

Search for and find answers to all sorts of your questions just THERE! And the rest will come by itself! Follow all my recommendations in that book. You will see and become aware that even this requirement is almost impossible task!

And so, as long as you internally will feel distrust, protest, resistance, pushing away my advices there, do not touch any of my other books (and, of course, do not read any other books of other authors on the spirituality!” For their reading will break THE PROPER construction of your spiritual perception that you are trying to get working on this book.) It is possible that you will have to work out this book 4 - 5 times or more.

It does not matter: all you need in this life, you are to search and to find there. It’s a multilayer book: it has layers of the Zohar, Etz Chaim (The Tree of Life) and the reflections of other sources of the individual spiritual liberation. Studying my e-book "Kabbalah for Complete Life Management” you get glow - albeit indirectly - also from all these sources.

And when you’ll get the inner confidence that you already fully meet all my recommendations in the book and in general, everything that you have read in it, THAT’S when it will be YOUR personal sign that you MAY and CAN start deepening in the direct study of Kabbalah sources themselves ... also in my books.

## WHAT IS “TZEDAKAH”?

As we know, everything is constructed from the four letter name HaVaYa”H יהוה. In every act of giving, the execution of the commandment and the study of Kabbalah, it is important to give the right kavanah inside of yourself. This kavanah is called “tzedakah”. So how can we differentiate this tzedakah-kavanah, when the giver uses it to give to the receiver?

“Tzedakah” – is the internal spiritual movement, action, which is used to connect the first two with the last two letters of the name HaVaYa”H יהוה. In this way “you declare” the unity of the upper and lower powers and The Eternal Kingdom: on earth and in the sky (the spiritual worlds). In this way you raise yourself up into the union with the highest laws of the creation. This is the only desire of the Creator, the reason why we study Kabbalah! Only if you study Kabbalah in order to achieve this, IT WILL HELP YOU!

My great mentor Ari teaches us, that when one gives something (‘gives’ in the spiritual understanding of the concept), that the one that gives, acts in the role of י, while the one that receives, acts as ה. If we look into the act of tzedakah in the general aspect, in the interaction between two bodies, than the object that the first person, the giver, is giving, is represented by the letter י of the name HaVaYa”H יהוה (light, pleasure). While his hand, on which the object is placed, forms letter ה.

The receiver must give his internal kavanah: his arm that is extended upwards to the sky, way it forms the letter י, while his palm, which opens in a request to receive the desired object, forms the second, lower letter ה of the name HaVaYa”H יהוה.

In conclusion, through the unified action, BOTH – the giver and the receiver praise the unity of the name HaVaYa”H יהוה together and in this way their act of tzedakah is accepted and in turn returns a blessing from the higher! (The same happens inside of one person, where his masculine part gives to his feminine...).

## WHAT IS "KINGDOM OF HEAVEN" KABBALISTICALLY?

Let us use the great principle that allows seeing the essence of concept or phenomenon based on it's meaning in the holy language.

"Kingdom of Heaven" – שמים מלכות - Malchut Shamayim

מלכות - Malchut, kingdom

שמים - ZA, heaven.

Together: The kingdom of heaven, the kingdom of the ZA - Malchut or Nukva of the ZA. That is, the kingdom of whom? - of the ZA! Nukvah of the ZA, but not the common Nukva or the Malchut of the tenth point or tenth Sfirah of the universe.

It will now be clear what brought into this world first coming of Yeshua, the Mashiach: שמים מלכות - Kingdom of Heaven - repair, correction up till the Malchut of the ZA! And this is the stage of creation's correction!

...But Kingdom of Heaven only anticipates the purpose of the creation - then will be corrected Malchut of the Malchut! The common Malchut is called "earth", so in the second coming of the Mashiach will be corrected Malchut de Malchut - Kingdom of Earth! And this is the purpose of the creation!

... Whoever has ears, let him hear!

## WHAT IS SFIRAH DAAT? KNOWLEDGE?

Take a closer look at the meaning of knowledge. Right now I am talking about a very delicate topic (which is): the perception of the spiritual is much more important than the knowledge itself. I am going to tell you a secret now. You can derive it yourself but in any case, the secret is: you must always see where everything is located on the Tree of life of the ten sfirot.

“Knowledge” in the holy language is called Daat. Where is Daat located? In the head of a partzuf. We say: “From my flesh I will see the Creator” – this is the most important principle as taught by Ari. To elaborate: from Or Chozer, which we raise during our individual spiritual work, we receive Or Yashar. A low level human being – person of this world – is created in the image of the higher-level human being, and this is why everything can also be seen (understood) inside of the human being of our world. For a person of our world – this is considered to be the spiritual knowledge.

However what does the “spiritual knowledge” mean? What is sfirah Daat (Knowledge) and where exactly is it’s root? What I am trying to say now is very subtle and you need to listen (read) this many times, in order to understand this. Where is the root of all knowledge located? It is located inside of the body. There are three components to a partzuf: rosh, toch and sof, alternatively we can call them rosh and guf. Daat is a very special sfirah, “a resulting” sfirah.

Ma’N, which rises is simply put Va’K of Zeir Anpin plus Nukvah, meaning the body of the partzuf. We are not talking about kelim here. Only reshimo can rise. So this reshimo from Va’K can also be called Za’T or the lower seven sfirot. Where is this reshimo located before it reaches the head? In the bottom. Knowledge, the real spiritual Daat, does not come from the higher to the lower in one stride. First movement is the rise of Ma’N from the body. However the body is not knowledge nor is it the source of thought.

Inside our head there are different thoughts. Everything in our head is on the level of thought: it can be on the level of Chochmah or the level of Binah, but all these thoughts are subtle desires. And Keter does not even have Aviyut. This is called pure wish, pure ratzon in Hebrew or raava, in Aramaic.

So Daat never comes to the head until the rise of Ma’N. First Ma’N rises to the head from the body, between Chochmah and Binah inside of the head. So what is guf? Those are the desires of the person. In our head there are no perceived desires, however those are also desires, but on the level of thought which makes them very subtle. However the desire of Daat is the desire of the body, more specifically the desire of partzuf ChaGa’T NeHY’M. This is the real Ma’N, this is Daat. So when Ma’N (which is Daat – knowledge) rises, and summons a zivug (inside of the head), the spiritual knowledge comes as the result of this zivug. This in turn creates the mid line of Daat, but Daat is left out of its place (inside of the head).

It must stand in between Chochmah and Binah, and in this way a zivug is created inside of the head (inside of rosh) and this creates the third line (the mid line). Daat summons the three lines and lives by them. At that point Daat begins to receive knowledge - inside of the head, but he must bring this spiritual knowledge to the body of the partzuf. This is the true function of Daat. Daat has both right and left side. He has Chassadim on the right and Gvurot on the left. Nothing disappears in the spiritual: he rose up, which means he can come back down. When he comes back down (nothing is actually rising or falling!), it(the act of falling) becomes his expansion (growth), everything that he raised up, by (applying) his own effort, through the means of awakening of the lower, as he studied kabbalah or meditation, now comes back down to him.

When we talk about going down – what we mean is that now he is giving the light to his lower Daat, which remains in the head (Va’K) of ChaGa’T NeH’Y. The body of the partzuf (Va’K) also has rosh, toch and sof. Now listen carefully. The information that I will tell you now – is the result of the in-depth study and you must write it down, in order not to forget it. You must study this, as where else will you be able to find this? You need to go over thousands, if not tens of thousands of pages and it might still not be revealed to you. Listen; there is nothing in the outer which does not exist in the inner, in all of Creation. Va’K of any partzuf is composed of RaTa’S (Rosh, Toch, Sof). We never spoke about this before, but now it’s the time to show you where does Daat go (down) when it receives Ma’D. What we are discussing now is the true Kabbalah, the in-depth Kabbalah. What composes rosh Va’K of the partzuf? Chesed and Gvurah. If you look at Va’k within (in the inner) it will have three parts: Rosh Va’K – which is chesed and gvurah, toch Va’K – which is tiferet and netzah, and sof Va’K – which is hod and yesod. Keep in mind the first component is Ga’R and the second is Va’K. To elaborate, chesed is Ga’R and gvurah is Va’K, meaning that the Va’K component of any partzuf has in turn its own Ga’R and Va’K or panim and achor.

Now let us talk about Daat, which acts as a “messenger” of the body between Chochmah and Binah. Nothing disappears in the spiritual and now Daat must give (reflect) the light, which it received during the radiance of the zivug, to the body (Va’K) of the partzuf. Where does it give (direct) it to?

Before Daat can rise to the overall rosh of the entire partzuf, it must raise up from the bottom and take reshim from all of the Za’T and bring it up to the head of Va’K, meaning he rises over Chessed and Gvurah. It cannot raise them up right away to the rosh of the entire partzuf. Of course in the spiritual everything happens instantaneously as there are no partial actions in the spiritual, he rises right way - but we are trying to describe he path –to the overall rosh of the particular partzuf. Before he rises up to the particular head of the partzuf and stands between Chochmah and Binah, he must rise up through sof, toch and rosh of Va’K. He must go through the head of the particular partzuf of Va’K, and then to its place in between chessed and gvurah of Va’K. Of course, in the spiritual it does not happen in this manner (step by step), but it rather happens instantaneously, however if we start to look at it in phases (from the lower) than it must go through those phases, and then rise up to the overall head of the particular partzuf.

Yehudah Ashlag said somewhere in the 5<sup>th</sup> part of TES, that there are not partial actions in the spiritual. This means that Ma’N rises up right away through all of the sfirot and raises all of the reshimo from Za’T to the overall head of the particular partzuf. Yehudah Ashlag gives one very effective example from our world. A person is sitting at home and he must leave his house and step outside. He is standing in his living room; his house is a one-story house that has a door that leads outside. What does it mean to step outside? It means that he must walk

the distance through his living room and exit through the outer door and it will be considered that he is standing outside. However what if the house has a large hallway composed of four connected rooms that separate the outer door from his living room. Than in order to step outside, he will have to open all of those doors. He will have to go through one room and then through another, until he passes through all the four doors. However passing through those four doors it not really considered “going outside”. A person says “I am going to work now” and it normally means, “I am going outside now”. He is not thinking about having to go through all the four rooms, it is normal. However it is still implied that in order to go outside he must pass through all four rooms and open all four doors along the way.

The same is here. Daat rises up to the head right away, however he must still pass all the steps of Za'T in order to get there. What I am trying to tell you is a very important spiritual concept, which you will be able to apply to many things. In the spiritual you must always study the general principles, than everything will go smoothly. So Daat, which stands inside of the head of the particular partzuf in between Chochmah and Binah, received Ma'D and now must give this Ma'D to the lower or Va'K of the particular partzuf. How can he give it? Everything in the spiritual is structured so that everything gets passed down via “kneged mida”, meaning that a quality can only be passed down via a similar quality of the recipient. Keter of the higher gives through the keter of the lower, chochmah gives through chochmah, Daat through Daat. It can happen that keter will have to pass through other sfirot before it can give its qualities to another keter. This relates back to the example with four rooms. These four rooms they do not really matter. Of course in between there may be other doors, or rooms but they are all labelled as one “exit on the way to the outside”. Same thing happens in our world, when two people meet and one extends his hand over to the other, the other does not rise up and extend his leg in order to greet the other. The qualities must match.

So this Daat which received Ma'D, brings it down to the inner (particular) head of the Va'K, in between chessed and gvurah. In Kabbalah they say that Daat comes down because it gives to its own Daat, which is located in the inner (particular) head of the Va'K. Daat already distributes it in the inner: first it gives to the head of the particular partzuf of Va'k – chessed and gvurah - than it gives to the body, and finally it gives even lower to the sof. In the end we see that yesod has lots of similarities to Daat, however only Daat has 5 gvurot and 5 chassadim - on the left and right. They are in such quantity and quality that they are good to give to the 5 upper sfirot of Z'A, meaning up from chessed to hod.

So this Daat comes and distributes his proportional shares of chessed up from chessed to hod. First chassadim from chessed to hod, and then he conducts gvurot through them. Afterwards everything reaches yesod, but in more subtle and miniature form, because the lower it(an entity) is, the harder it is for it to stand the light that comes from the higher. This is why Yesod like Daat also has 5 chassadim, which it received from reshimot passing of light of chassadim through all 5 chassadim from chesed to hod through Daat, which is located in the particular head of the particular partzuf. Yesod received these five chassadim through its right line. Than gvurot are conducted through 5 sfirot (chassadim) from chessed to hod (those are the sfirot, which allow gvurot in the left line of Daat to pass through) to yesod and they become the left part of yesod. These 5 gvurot which now went down and situated in the left part of yesod, are not the same. They became sweet because they passed through 5 chassadim of overall Va'K. They are not simply gvurot, that Daat received in the particular head of the overall partzuf that are in the left side, meaning they are bigger from binah as it contains pure gvurot. Here they are sweetened. In this way yesod can pass them down to the malchut of the overall partzuf.



Everything that was mentioned here is great kabbalah. Where else will you hear all this? All of this is very important. This is the meaning of the words: if there is no Daat, there is no knowledge. In Talmud it is written “ein Torah ein kemach” “no Torah no flour”, meaning there is no result; there is no food which comes from Torah. There is also an opposite saying: “ein kemach ein Torah”. Both of these sayings are “Pirkei avot” “Teaching of-our-forefathers” and they are justified from the two sides. It is written: “if there is no Torah, there is no flour”, meaning there is no bread. Torah gives us bread, bread is mochin. You can relate this to our discussion, meaning if there is no Daat (knowledge), no spiritual intellect, than there is no mochin. There is also a second saying that is written in the same “Mishna”, it says “ve-im ein kemach – ein Torah” – “if there-is-no flour, than there-is-no Torah”. This saying is simply explained as: a person must work in this world, in order to study Torah. Nobody can say that he studies Torah and that’s it, that he is a purely spiritual entity and therefore he must only dedicate his time to study the spiritual, because he has no need to work in this world, and he does not need to earn his share.

However I will explain this to you in the context of Daat. Daat – is the knowledge and the mind. The body, to which mochin (light) is delivered out of the mind and knowledge, represents desire of a person. Those are real desires, internal desires - desires of the body. The desires of the body of the partzuf, they are kelim ChaGa’T NeH’Y, the real kelim. Keep in mind that inside of the head of a partzuf there are no kelim, there are only roots of the kelim – they are like very thin shells, which dress to mochin. This is why knowledge, Daat is without kelim – it is nothing. They are like 10 birds in the sky: can I really feel them? Yes I can see all of this, but only when they come to me and I open the cage – my kelim – and then they slowly enter to this cage – only than I can say that they are mine because I can feel them, feed them e.t.c.

So these sages of Torah, which were still tanaim, real great sages the era that was before Talmud, said “Pirkei Avot”: “im ein kemach ein Torah” “if there-is-no flour, there is no Torah”. This means, that the person himself, by the means of his own individual spiritual work, must summon Ma’N via his own desires that come from the body of the partzuf. Only then will he be able to attract Daat (knowledge) and intellect. This is what is called the real intellect. This is why in “Pirkei avot” we find both conditions, which seem to be opposite to one another, opposite in relation to their direction.

The saying “if there-is-not Torah, than there-is-no flour” means, that if there is no Daat (mind), than there is no spiritual desire inside, meaning mochin do not enter the body of the partzuf. Daat cannot help by itself without first being summoned by the body, by the more raw forms of desire rather than the simple desire to know (it cannot be summoned by thoughts/the thinking process). It is written: “If there is not flour, there is not Torah”, meaning if there is no desire, no rising desire, no rising of Ma’N from the body of the partzuf from the raw part, where the real kelim are, than there is not Torah and there is no spiritual knowledge.

Even I did not know that I had to say this, but it simply came to me now. This is how I work: they guide me, and this is the way that I give my lessons, this is the way that I teach. My power is not based on the scientific cognition (encyclopedic mind), but it is based on sharp spiritual intuition. There are many different souls (roots): one spiritual, the other is scientific, etc. Everybody has their own liberation (path), their own soul. You cannot say that one is better and the other is worse: everyone has his own path (that he must follow), his own tikun. In this way, we can see that everything is connected. You cannot take everything in by using your knowledge; everything must come from your desire, kelim. This is what I just raised, from the bottom to the top – it is Daat.

## WHAT IS SPIRITUALITY?

What is spirituality? Everyone speaks about it. The world is full of all kind of knowledge, religions, and spiritual movements. First of all, Kabbalah is not a spiritual movement. I could not read it; I could not find it in the deepest sources of the Kabbalah, the most secret books where I could hear from the great holy people, the need to study in a group. It's only a individual way. Even when people come together and they sit around the table, everyone is busy individual and from inner point of view he may want connect himself to others, to everyone who studies Kabbalah with him. But not in a perverse way to dance with each other... there is nothing wrong with dancing together, singing, drinking alcohol together and going together to the sea, but it makes someone believe that through another person he can achieve spirituality, and that is impossible. It is only you and Einsof in all his *levushim*, levels of dressings, but you must do it, only you self. The questions that you have, you put to your own Creator. Everyone has the same Creator, but everyone has his own soul and everyone has its own level of spirituality.

What is spirituality? What is actually spirituality? This answer we will try to find later in this article. Everyone pretends that he has to do with something spiritual; I mean every movement, religion and they have different, sometimes completely different views. Someone worships animals and another one the earth and others take it higher and believe in the omnipotence of the sun or stars. How can we define spirituality, in order to cleanse us from all kinds of earthly imaginations, "knowledge", "sciences", views, that can disturb our wish to build up a tête à tête relation with Einsof.

It is like this: you can buy a radio receiver of low power, cheap, and you can only receive the radio waves of the city where you live. You can buy a stronger one that can receive a greater region; if you live in America, you can receive then half of the country. There are also receivers that you can catch also the very special, very high frequencies of radio waves, which enable a person to come in touch with a ship that sends some information. So everything is a question from where the information is received. The frequencies of the waves: the higher frequencies are the shorter waves and are the higher kind of information. In such a way works all the spiritual knowledge that is received here on earth. To a nation, a group of people or individuals is given the knowledge with the frequencies, which are low, near to the earth; to others is given the higher. All kinds of wisdom are given on earth from a different level of the frequencies, like this example of radio waves.

All of them, except the Kabbalah, lies within the placenta of the universe, like an embryo lies in the belly of his mother, secured by this place and feels comfortable there and sense material. In the same way is everything that is given to mankind: it is within the placenta of the universe. Of course, something sensual resembles spirituality, but everything is within this placenta. And there exists only one instruction that is given to mankind to receive the spirituality from the source - and that is out of the placenta of the universe.

It is from the area, where there is nothing material, where no shuttle can ever enter, where no material molecule or atom will be able to enter. And also that place is structured higher and higher up to the Einsof, up to where it is completely indefinable. That is the area of the spiritual worlds and over there are five principal spiritual worlds. Of course, there are not only five, as they are endless. We say five because between the first, the highest one and the four lower worlds, are endless worlds, but through Einsof they are connected with each other.

From that place comes the only true spirituality. In this sense, spirituality means 'or chayah', the light of life. Only this light of the highest frequency of waves brings a person and human society, the whole universe, the redemption and fulfilment.

Every human being has in himself the whole structure of all these spiritual worlds, and by developing these he can attune himself to these worlds that form the 'Etz Chaim', the tree of life. In a human being there are four main places, which we have to bring together in order to receive this light, or chaya, the living light, that brakes all the resistance in all the worlds and comes to the person who calls for it and who is prepared, who individually works on himself to receive it. How to receive this light, how to bring oneself in conformity with this, we learn in Kabbalah.

Just in several words, it teaches us how to connect this four places in a person: his inner eyes, which correspondence with his outer eyes of course as everything is build up in the same structure; the mouth of a person, what he says; the heart of a person, what and how he feels; and 'yesod', the foundation of a person that place which outer corresponds with the place of his sexual organ. The inner spiritual work is therefore connecting this four places, which correspond with the four letters of the name 'YHVH' or 'chochmah, binah, tiferet and malchut'. Everytime when a person connects these four places in himself to one line, he gets in touch with those areas outside the placenta of the universe from where the light of live comes. **THIS IS THE SPIRITUAL STATE!**

The clue is to learn how to connect, how to make the right connections and nothing can bring that to a person, except the thoroughly study of the holy Zohar and the Etz Chaim of Ari and my e-books that are practical derivatives thereof. That is why it is so important to emphasize at all these aspects. The goal must always be before your eyes.

Kabbalah is no religion and no science. Try to listen to what you hear, whereby you switch off your head. I will never say to someone 'follow me'. After reading you can think what you want, but first try to get in you the information, what I say. Now it is very important: every word, every movement I do.... I am not working only with words, but what I say and how I say it - I do it with these four my inner places. The Kabbalah makes in me all kind of places that are in common with the areas outside the placenta of the universe. That is why the information that you will receive, even from my voice, even when I will not find the right word... from this you will also learn. Kabbalah reveals things and also hides; these two comes hand in hand. That is why it is so important to tune yourself before you will be able to touch the real spirituality.

Be attentive: what I said about this light of chaya, the light of live that comes from out the placenta of the universe, only this light has the higher frequencies that can brake all kinds of diseases, all kinds of results of sins of a person. How does a person sin? He wants to receive into his egoistic desires, which are only for himself. So he does it; and even when he does not sin with hands and feet or other organs, he can still sin in his fantasy. By sinning, in action or fantasy, his creative holy forces are taken in captivity to all kinds of dressings. It gets dressed in unclean powers. How? You will study in the Kabbalah. Of course, you studied something about Lilith and this kind of unclean powers. And in such a way, these balls of lost energy, which a person accumulates, a person can't get rid of. Only this light of life, if one knows how to get it, comes through, balances and goes through it, releasing the holy powers that are captured inside those balls and frees the living energies - gives life back to a person.

In the same way is the method of the right healing, the spiritual healing, not like here on earth

the paranormal things or psychological things but... that is why we say that where all the 'logics' ends, starts the spirituality.

This special attitude to the spirituality, the world does not know. I did not meet it in any kabbalistic school in our time, but only according to the original school of rabbi Shimon bar Yochai and Ari, one is obliged to do it: to bring himself in conformity by this special attitude. When you read my article, make yourself as small as a point, as a dot. Of course, your ego does not disappear, but in the time when you read or work it out, make yourself as a dot - then you will be able to receive. I do the same when I write an article or give a lesson.

“Making yourself as a dot” is a request and the term by which you will sooner, quicker come in conformity with the higher and receive a state of spirituality. Only by making yourself initially as a dot. Why? You will learn that in the Kabbalah. By making yourself as a dot, you will lighten your own wish in order to correspond with the higher. And don't fight with what I say. Even if it seems to you completely wrong from what you have studied before. Maybe you studied at a school where they told you that the side of science of the Kabbalah is important. Look what they did: they cut one undividable reality in two pieces: one piece on the right side took form as a religion and others took another part on the left side of the reality, such as science. And no one of them has the right attitude, because the goal of the spiritual development is to come in conformity with the full and undividable reality. The true spiritual approach to the undividable reality is, when the mind doesn't want to overpower the heart: the heart doesn't want to overpower the mind. So they exist together in unity. This is the real spirituality. Not when the mind rules, neither when the heart does.

## ‘WHICH DEEDS ARE MORE PLEASANT...?’

### Etz Chaim lesson 582, page 305, line 37

(This is really great. Another principle we have to start applying in our daily lives. It's very important to always keep this in mind. This principle will help our spiritual work in different ways. Pay attention. Indirectly we also learn a bit of Talmud. Try to be fully concentrated now because the true Torah is present here. If it goes in one ear and out the other then it won't help you, that's not the way we learn Kabbalah. The salvation is here. If you open your heart then you will be saved. There is only salvation for a heart that is filled with Torah.

Pay attention to what he is telling us. I was amazed by the things he said in the previous lesson, it sounded weird to me. We have learned that ibur was made for the purpose of va'k of z'a – so katnut of z'a – by the Arich Anpin, while the 2<sup>nd</sup> ibur was made for the purpose of mochin of z'a – so gadlut of z'a – by Av'I, a lower step. How is this possible? Also I didn't know the answer, but I knew he wouldn't abandon us. Look how great he will explain this. You can't find this anywhere. You can learn the entire New Testament but it won't help you because you don't know how to apply it, you don't know the grounds of it. Without Kabbalah it won't help, the words will only move you in a philosophical way, but it won't cause corrections within you. While you can learn a great principle here that covers everything. Pay attention:)

וטעם הדבר כמ"ש בגמרא שאל טורנוסרופוס הרשע את ר"ע איזה מעשים נאים של הקב"ה או של ב"ו וכו' וכוונתו היה למה לא נברא האדם מהול והביא לו ראייה מן החטים הנבראים ע"י השם יתברך ומן הגלוסקאות הנעשים ע"י ב"ו נראה מזה כי יש דברים שהניחם הבורא ביד ב"ו התחתונים לתקנם והוא לא תיקנם לכן אל תתמה אם העיבור שהוא לצורך ו"ק בז"א היה ע"י א"א, ועיבור ב' שהוא לצורך מוחין דז"א היה לו ע"י א"א, כי יש דברים נתקנים ע"י תחתונים כנ"ל ובפרט כמ"ש כי עיקר הכל הוא להוציא עיקר ושורש הז"א שהוא ו"ק.

**And the reason is as written in the Gemara (Aramaic for Talmud) Tornosropos the wrong doer asked rabbi Akiva** (Tornosropos, a Greek or Roman, he was a great philosopher and ruler. He wasn't a Jew and asked a provocative question to the great rabbi Akiva about the Jewish mitzvah of circumcision to babies who are only 8 days old. The circumcision is done by people in our world. A special person is educated for this and he uses a small knife... It's all done by people in our world.) **‘which deeds are more pleasant, those of Hakadosh Barug Hu/the Holy One, Blessed Is He or those of flesh and blood** (people of our world)’ (A person is put on earth uncircumcised and another person circumcises him. He wants to say that Hakadosh Barug Hu is putting men in this world uncircumcised because it's His will, so why are people in our world circumcising babies? Are you making a person more beautiful than the Creator Himself? It's a very clever and logical question. This is still actual. People are still wondering about this.) **etc, and his kavannah/meaning was why a person isn't created uncircumcised, and rabbi Akiva gave him a proof/illustration about the matter of CHITIM/WHEAT, wheat is created by the name of the Blessed One** (with other words: Hashem created it) **and pasta are made by people of flesh and blood, from this we can see that there are things the Creator let pass, gave in the hands of people of flesh and blood** (the lower ones, people of flesh and blood) **to correct. He (Hashem) did not correct them, therefore don't be surprised with the ibur that was made by the a'a for the purpose of the va'k of z'a, while the 2<sup>nd</sup> ibur was made by the av'i for the purpose of the mochin of z'a** (mochein, ga'r, gadlut) **because there are things that are corrected by the lower ones, as said above, (in this case by av'i and not a'a) and in particular as said before; the point of everything is to make sure the essence and root of z'a are brought out** (to make appear) **which root and essence are the va'k** (the state of va'k is the essence, basis).

It should be the same with us. Not the states of gadlut should be decisive for us, they come now and then, but you should spend the majority of your day in katnut and be happy with it. So having Nefesh, Ruach and a bit of Neshama, va'k of Neshamah but no lights of ga'r. They will sometimes come and produce explosions within you, but we must return to the state of katnut after that.

We also see this in prayers. When one stands in the prayer Amida, he comes to gadlut and this is the quintessence of a prayer, after this one goes from Atzilut back to Assiah. There are also parts that are important to pronounce after the Amida, so one comes to the state of katnut again. Nothing disappears in the spiritual. What you had achieved in the Amida will remain with you the entire day. It won't go away. Nothing disappears in the spiritual. Before, when I was walking the traditional path, I went to the synagogue – I didn't know about Kabbalah then – and I was surprised, especially during the morning prayer that people in the synagogue think that the Amida is the most important part and so after the Amida they immediately put off their tefillin and leave. While they have to continue praying to achieve katnut again. Because katnut is the basis, with other words it's permanent and not subject to change. While the gadlut comes and goes. We can't stay in gadlut. Back in the days the old chasadim, devout men tried to persevere in their state of gadlut but it never worked. Because that's not our nature. A person is not created to stay in gadlut and he also can't improve or refine it through his work. A person can correct some things, but other things not. In a prayer it's impossible to stay in the state of gadlut, to stay very close to Hashem and to experience Atzilut. A person is not made for Atzilut. He has to correct himself to rise to Atzilut but he has to stay in this world with all his senses which is the extension of Assiah. He has to bring the light of Hashem to our world and not desire to rise to Atzilut. One should only desire for Atzilut to attract the light in order to correct himself and to bring the light of correction to the state of this world. This is very important. Through this the True Study distinguishes itself from the comedies of our world. They have different fantasies and imaginations of what they want to achieve. They think that rising high and that ascending is the essence of religion – what they call religion – while it's completely different, very subtle. We have to pull all the lights to our world; katnut and sometimes gadlut.

This world is made up heavily, heavy because there are laws of gravitation here. Fleeing from the heaviness of this world means fleeing from the true reality. All the psychic problems come in general because one is incapable and unwilling to cope with the heavy reality of everyday. Hashem wanted this, it was His intention to give the heaviness to mankind. This is our number one priority, because angels don't have this heaviness. Therefore Torah specialists say experiencing one moment in the World to Come or the state of Binah is more beautiful than everything on earth, in the lower world. But later on they added that experiencing one moment in our world, in our heaviness, the reality of this world is more beautiful than everything a person can experience in the World to Come because the heavy feeling of the gravitation force can't be experienced above. And when a person goes there he will whine and scream: 'why didn't I accept everything I felt in this world like it was. How great would it be to experience that heavy feeling on earth, without experiencing it as a burden'.

It's worth the correction. Remember that a person is made this way, to experience the heaviness of this world. You have to adapt yourself with joy and pleasure to the reality in which Hashem has put you. Then there will be no place for sorrow and grief or other weird things a person experiences in this world, only because he refuses to accept his true existence, like Hashem made him.

## WHO ARE THE 'PATRIARCHS' AND 'FOREMOTHERS'?

You see, what we are learning here in Etz Chaim about the so-called patriarchs and foremothers? Not about a piece of flesh and blood, which is subject to death, wear and all the sufferings of the body.

Any body without exception stinks in life, let alone after its funeral. The patriarchs, whom the Jews regard as sacred, that, say, their meat can not be decomposed or damaged, that their bodies are really there in the grave, whole and sound... They knew the death, but 'holy' pieces of meat that were left of them...?

As also Christians err (and sin!) in this regard, conserving all sorts of 'bodies' (and parts of it) of their national-religious "saints", for instance, a tuft of Christ's hair (not specifying, however, from which part of the body it's taken!) and so on, bowing and kneeling before eaten by worms and time remains of smelly 'saint' meat... you understand? Surely, the holy spirit of Yeshua hates their pagan traditions!

All this comes from a violent, primitive fantasy of a medieval heathen brain - a product of spiritual ignorance and arrogance.

Look at what we are learning here in Etz Chaim about the 'patriarchs' and 'foremothers': that are the miraculous spiritual forces that live forever, not knowing corruption and decay...!

## WHO COMES FIRST IN MAN?

*Baal haSulam says:*

When man is born, immediately after his birth arises in him the bad principle. It's very special what we learn here today, because humanity for thousands of years wrongly assumes that man has something good in himself. We see it here in the statement that it is not so.

At the birth of man only the evil principle is born and that lasts until his 13th year – that absolutely comes from the spiritual. Thirteen years means that he already obtains gadlut, he has built himself, he is also able to receive all of the thirteen attributes of mercy etc.

So of course the spiritual condition of thirteen years, but in principle it corresponds to the calendar of the thirteenth year of life of human beings. And not until thirteen years and one day in man the good principle is embedded. Therefore, the good principle is called the youngest son with respect to the eldest son who was born with man.

That's why it is so difficult to transform that old desire to receive for himself, the evil principle in man, in later life in giving. For man had in his thirteen years already learned - and it's inside already become the norm - to do evil. He knew nothing else, and now at the age of thirteen he suddenly has to choose the good and build up the good.

The human body feels the good principle as a stranger, "what would he be doing here". And therefore, man thinks all true forms of giving like a joke. Raging within him is his own earthly sense, the bad principle that is much older, thirteen years older than the good principle.

We can also see it with the first two children of Abraham. Good, bad, both are necessary, but first was born the son who only wanted to receive for himself. And after thirteen years Yitzchak was born, the desire to give. Spiritually it is all in one person.

And in the second pair of the sons of Yitzchak, both of them are already in one belly and there already is a struggle. While with the first pair, with Abraham and Sarah, the good principle, the desire to give, didn't want to come out. That was of course the worry of Abraham, he said to the Creator: "I have everything, but what good will it do to me if my my servant will inherit it all" - he meant: my wish to receive will inherit everything, what good will it do to me.

And the Creator promised him that a son will be born to him, the son who will carry on the attribute of giving.



## **WHO LEARNS TRUE KABBALAH, BECOMES EVER MORE POWERFUL**

This is Kabbalah, it comes directly into the soul, it is food for the soul. With what can you fill your soul here in this world? With what? Not with yourself or with relationships. With what? With wealth? How can you give your soul food? With nothing. Therefore a man slowly but surely is ruined. The older a person is, the more depressed he becomes. The body is being phased out, and then there is nothing left. While who learns Kabbalah - the Lurianic Kabbalah, the only true Kabbalah – he becomes every day more powerful, stronger, because the body is undermined, it gets the bone for the dog... as we have learned that we always give something to the body otherwise he will devour us. So we should give him a little bit, because in the klipot are still sparks that we need to get out, and therefore we do give some...

Who learns Kabbalah lishmah, his body is going to listen, will obey his soul and his soul becomes stronger by the day. Therefore, it is the other way with him. In a kabbalist, the body does not prevail. The soul is more powerful. The older, the more powerful. And on the other hand, because the body has no chance to rule, he is not tempted, he does not take too much, but he gets only what is strictly necessary for him. Therefore also the body is retained.

In a kabbalist the body is retained and everything works physically with him. He does not need resources such as viagra, he does not need any other thing because everything works until his last day. Why? Since all forces work due to the fact that he continues to develop his soul ever deeper. He gets all the sparks from the klipot to the holy. That is the wonder of learning the Doctrine of Liberation.

## YESHUA AS THE QUINTESSENCE OF THE JEWISH MYSTICISM AND MYSTERY

**‘Yeshua as the quintessence of Jewish mysticism and mystery’** (Yeshua who Christians call Jesus). Every word in the title has its own spiritual load. And here I would like to explain a few things to tune in our heart and soul, so we will have a sufficient common ground to listen to each other and hear the message. Everything that exists in this world is a composition of four standard elements: earth, air, fire and water. Each of these basic elements were called 'essence' by the ancient chemistry, as each of the four is essential for the existence of life on earth. This is also reflected in the four basic natures: lifeless, vegetable, animal and human. But soon they came in ancient chemistry to an assumption and then to the general acceptance that there is a fifth element or 'essence'. And they called it 'QUINTESENCE', which corresponds with the most well-known meaning of the word 'quintessence' – the main point! But actually this word consists of two parts: 'quint - essence', that is the fifth essence - the essence of all essences. The essence that underlies all four other essences. The 'quintessence' is the fifth essence beyond the standard earth, air, fire and water. The ancient chemistry borrowed this physical knowledge of the spiritual roots from the Kabbalah. The point is that, as each of you will know, every human soul is composed of four spiritual stages: chochmah (wisdom), binah (intuition), tiferet (beauty and compassion) and malchut (kingdom). These are the four basic elements or four 'essences' of the soul, because each of the four is essential for the existence of the human soul in the body during his life here on earth. But from the teachings of Kabbalah we know that there is a fifth element or spiritual 'essence'. And that's 'keter' meaning 'crown'. In the spiritual reality it is the 'quintessence' - thus the fifth essence - the essence of all spiritual essences within man: yes, his main point! 'Main point' also in the literal sense of the word: it is located at the 'point/head' of man. From there comes the high light to him, that purifies his thoughts, desires and actions and saves and frees him from impure forces which are blended with his four basic elements. Yeshua is the quintessence of Jewish mysticism and mystery!

We now stand on the threshold of complete liberation. The final showdown will take place very soon. My e-book "The Teachings of the Kingdom of Heaven" is a structural part of the general Teachings about the Liberation of man from his evil inclinations that put him to death. It teaches a person how to achieve eternal life, in agreement with the idea of creation. That's what we learn in the Lurianic Kabbalah. The most mystical and mysterious revelations of the Creator to His creation shelter in this.

I open myself for it, because I have a great need for it. Man must always be prepared to say: "הִנְנִי הֵנֵנִי" - here I am, I am at Your disposal, I am willing to fulfill what I need to fulfill. I can immediately and without alleged false modesty talk about it, because I do not ascribe the wisdom and relevance to myself. What is given to me, I pass on. And all of this in order for a human being to use it in everyday practice. Where in the past people were not ready, now the right time has come. It is written: "And then the whole world will come to know that You are HaShem". All learning in the spiritual is to get to the salvation. And that's the dream of every wise man from the past, from the patriarchs Avraham, Yitzchak, Ya'akov and the righteous of the nations, to this day. At this time also it is the dream of everyone who wants to come to perfection and strives for true happiness. The foregoing in accordance with the idea of creation. I place the emphasis on this, so it gets your full attention and so that you bring up the right intentions to yourself. The most important thing is not to resist when you hear it! With

great satisfaction I now notice that the spiritual puzzle that throughout the whole history of the human striving for unity with the Source of Life had to be solved, now finally is resolved.

What is the name 'Yeshua'? First, it is very important how the name is written in the Holy language. The essence of a name can be found in the sacred letters and their combinations. First, a few words about the name Yeshua of Nazareth. The usual name Jesus that is used in Christianity comes from the Greek translation of Septuagint, first translated into Latin and then to all other languages. The ancient Greeks did not have the sibilance like 'sh'. Therefore, they replaced it by a sound 's'. At the end of this name the Greeks added their traditional output 'os' and Romans made it 'us', so that it became 'Jesus'. The New Testament was written in Greek, and so all other nations also said Jesus instead of ישוע Yeshua that in Hebrew means 'SALVATION'. The original intrinsic power that is inherent in the name Yeshua was lost in the name 'Jesus'. They now only use the thought of His saving power. This naming issue went from non-Jews. The Jews called him Yesha or Yosha . However, this name is also not correct. Furthermore, Jews saw (and see) Yeshua as the founder of the christian religion, although Yeshua Himself has made no efforts for this. It took place historically entirely without His express permission. In the souls of most Jews then came (and continues to this day) an inexplicable hatred of the Jew Yeshua. Yesha or Yosha is a narrowing name, a pet name of Yeshua. Maybe His mother called Him so when He was a child. That testifies privately for the fact that someone who calls Yeshua in this way calls himself small of insight. His proper name is Yeshua and we will consistently call Him Yeshua, because that is his real name. Jews have added something to this reductionary name. They went calling Him Yoshke. They added the mocking '-ke' output to the name. It looks like a pet name, but it sounds mockingly. Both Jews and non-Jews, will learn from this lecture what Yeshua is.

A word of caution: In all my classes, e-books, and explanations and all the rest that I offer to my students, readers and listeners, always take into consideration that I SPEAK NO WORD ABOUT PHYSICAL NATIONS, PEOPLES, RELIGIONS, GROUPS, PERSONS and similar! When I use words like Jews, Christians, Yeshua, Moshe, pope, rabbi, guru, etc., then I mean by that only the corresponding spiritual forces and states. Because everything is in one human being.

What is the root of the power of Yeshua? Yeshua as keter, the crown, has in Himself two parts: the upper part of the keter is what is called the Son of G'd. That's the part with which Yeshua differs from the human race: He was really above mankind by his feature of the upper part of the Keter. Why has the keter two parts? The one - the top - is connected with the Creator, His 'Father' and the other - the bottom - is connected with creation, for how else could the creation receive the light? Creation - the four stages - is the desire to receive, while the light, the Creator's desire is only to give. Sfirah keter is the G'dly presence in creation. In any Keter exists that duality, those two pieces. When told in the New Covenant 'the Son of Man', then you know that it is the essence of Yeshua in relation to the creation: the lower half of his Keter. Each Keter is the power of Yeshua. And when there is written that Yeshua is "the Son of G'd", then that is in His relation to EinSof to His Father, to יהיה HaVaYa'H. What is the difference between Light and 'Father'? EinSof, light is that which 'consists of the existing'. And what is the Father? The Father is the embedding of the EinSof in high Keter – in the power of Yeshua. When Yeshua speaks of the Father, He talks about the embedding of the high Light in the upper part of the high Keter. That is the embedding of the Father, the high light in Yeshua. Therefore Christians considered on the one hand Yeshua as G'd. Do you remember that the Son of G'd is the upper part of the keter of Yeshua and the lower part is

‘man’, the Son of Man. Therefore, they saw him as G’d and as a human in one. That is not so strange, because also to the Christians had the Creator given His goodness and mercy. Pay attention: in every religion is always an element of truth. You should not think that it ’s only opium for the people, to provide people with spiritual soft drugs. That’s why you see that are still very large groups attached to religion. With which Yeshua should you connect? If you see Yeshua as a man of flesh and blood in your imagination, then you are wrong, my friend. You should not see Him this way. Who sees Yeshua as a man, believes in a story instead of working individually on himself. So by your prayers, by coming to Yeshua, you should not see Yeshua as a man of flesh and blood - that is childish. And with all due respect, that way you can not really see Yeshua. When you connect with Yeshua you should feel that you are the man who lives here in flesh and blood, you should at that moment feel that the Holy is in you, that you now as you connect with Yeshua, attract the light VIA Yeshua and you now feel the Creator within you. The powerful word of Yeshua has now become as body into yours. That means, that if you attract the light through Yeshua, that your body is going to feel that. Every little cell is filled with the light of His Father. As Yeshua was in His life, so is Yeshua always. Because what was broken of him, it was only the outer, something that was taken from the earth. That He lived in the body, that is also true. Thus, it is intended that you do not see Yeshua as an image for each image is symbolic (a product of material brains) or physical. No image can give salvation. No icon in the world is spiritual: it is a work of art that is made by man of flesh and blood. Making a sign of the cross will do nothing, and if one looks at a cross it is just a thing, a piece of wood or metal. There is a crown principle: Nothing a man sees with his eyes is Holy! You should always keep this in mind! So when you come to Yeshua in yourself then you will be connected with Yeshua. That means you apply His word through your absolute faith and devotion. You then obtain the new spiritual body to EXPERIENCE. That is the quintessence of Jewish mysticism and mystery! At that moment you start to feel that what first were wicked, evil, and all sorts of other nasty things in you, which made you feel terribly uncomfortable and torn, changes: you suddenly feel the light shine within you. Thereby transforming your evil in goodness of the light. And that does not happen in another way, not by any religion but only through your individual connection with Yeshua. Then you feel full and whole in Yeshua, but in your body. You feel yourself one with Yeshua but it is within your spiritual organs of perception. Because nothing a man with his five senses can perceive is Holy! That is very different than believing in the story ABOUT Yeshua with testimonies of others. It’s very different from what e.g. Paul described such that when he went on an expedition to prosecute the first followers of Yeshua, that Yeshua from outside appeared to him and said: “*follow me*”. He would thus have seen Yeshua from outside in any form whatsoever. You can only see Yeshua as a strength and not as a man of flesh and blood. The story is beautifully conceived and the mass man wants it so. Therefore, the founders of Christianity would also like to show it in this manner to the common man. Not to fool the masses, but it was necessary for the common rabble. First one had to tell something that has an image - if it’s just an image of Yeshua who has no image. Yet you will find anywhere in churches pictures of Yeshua. In one church, He looks like this and the other church wants nothing to do with the Catholic image of Yeshua. They want their own image of Yeshua and therefore they simply make a Protestant looking Yeshua. An image instead of the force of the high Keter. And in Africa, they have yet another Yeshua that suits them. They see that image through their own culture. It is and remains a cultural phenomenon. But always know that every image of Yeshua is actually against the will of Yeshua! Yeshua would totally reject it that one puts a picture of Him somewhere in a building. It is essentially as idolatry. It might be good for the mass man to get started, so before a man comes to his mature adult state, that he no longer needs a picture of Yeshua. So connect yourself from the inside with the power of Yeshua. You need to feel and experience the power of Yeshua within yourself

and nothing else! That's your keter and not something else! That's your Yeshua in every state. Do not go anywhere else to search for Yeshua but in yourself. That's the adult mental attitude, the experience of salvation in Yeshua. All the laws that are given in the Torah are all sacred laws, but the way rabbis have interpreted those and adapted it to the people, does not bring salvation. We will not do that because Yeshua did not either. Yeshua came to elevate man as an INDIVIDUAL and not to downgrade the Divine to the fulfillment of earthly traditions "with hands and feet", which only serve the desire to receive. Man must come to his rescue and his highest fulfillment through Yeshua.

One thing must be clear: what is the meaning of Old Testament and what is the meaning of New Testament? The word testament is a loan word, it does not come from the Hebrew. In Hebrew it is the *brit*, covenant. The Old Testament is "old covenant" *brit basar kodesh*, the covenant of holy flesh - the treaty of the flesh. The covenant that the Creator has entered into with the Jewish people, is the covenant to the flesh. The covenant with the patriarch Avraham, *brit mila*, circumcision is coming through the flesh. Without the covenant of the flesh they could not establish the covenant with the Creator in spirit. Flesh is *basar* and that's actually *yesod* - the foundation. Therefore, much attention in the Torah is given to 'meat'. In Jewish laws all is about cleaning your hands, your flesh, kosher - not kosher, lawful - not allowed, so all kind of material things. It is a symbolization of the future covenant of the spirit, that Hashem wanted to enter in the second phase of the revelation of his plan of creation. Moses says in the last book of the Torah: After me another prophet will come (read: Yeshua) and you must listen to Him. But the Jews did not listen, and stuck to the covenant of flesh.

It was thousands and thousands of nights that I could not sleep and got no explanation. The first covenant was the covenant of the flesh that was entered with the Jews. And then came Yeshua and which covenant brought He along? *Brit Chadasha*, which is the new covenant. What is new about it? It's a covenant about the spirit! The 'old covenant' was about flesh and the 'new covenant' is about spirit. Yeshua came to proclaim that now the covenant of the spirit has come. Of the spirit ... what about my flesh then? I do have to deal decently with it, of course, but for the rest... everyone needs to let the holy spirit pierce through his flesh. Only that brings salvation. That is the quintessence of Jewish mysticism and mystery!

And not that covenant for flesh, because that is not enough, that WAS the first phase of the covenant of eternal life but is not enough. The Jews had adopted it and that was revolutionary and enlightening at that moment, because the whole world was wicked and pagan. The Jews were the first which, to the flesh, had adopted the Creator. It was a great deed, also the mercy which came from above upon them. But it was not sufficient. Therefore, in the second phase, the covenant of spirit has come. This time it came to the whole world: initially for Jews, but then also to the non Jews. The Jews said: "We have the law of Moshe", while Moshe himself referred to Yeshua but they hadn't adopted that. What is the Divine for the Jews? What do they see as G'd? - Light, the Creator who has no body, which has nothing to do with matter. They see the Creator as light in itself, so not as embedded in the heart of man. That's what they see, duality, "we are flesh and He is light".

When you're in Judaism, you always feel that the Creator helps us, takes care of us, but always as a mass, a group in the attitude of "we, the Jewish people". Why? Because almost none of them dares to say: "the Creator has something personal with me". Why not? Because they see the Creator as immaterial, only the high light, while they are of flesh - opposite to the light. It is the first stage of experiencing the Divine. It is as it were, looking up and seeing birds in the sky flying and not to see him sitting in his cage. Know they exist, but do not

touch. Judaism has to do with the light. It's great. Only the light is the source of life, but what do I have to do as a little man with the large always living eternal Almighty G'd? What benefit will it give me as a Jew? How can you connect with him? Only through the Torah, they say. What one teaches a Jew, is doing regulations with hands and feet, because that is the covenant of the flesh. And that's not enough. These two phases are always needed. You can see everything in the aspect of contrast. From the darkness, one can see the light, it cannot be in a different way. What is Christianity? It is the same as Judaism, only Christianity believes symbolically in the embedding of the Light of the Creator in the *sfirah keter*. That is for them as G'd as they call the Son of G'd, and that is true. They see it thanks to Judaism. Jews have done the preparation, the covenant of the flesh, and the result is the second covenant, the covenant of spirit, the covenant of Yeshua. So Christians get directly both in one fell swoop. The treaty of the flesh they had adopted from Judaism as a base and as a second covenant they get - also by Jews - the treaty in spirit. Of the treaty in spirit they have taken something. 'Something' because it is not everything. They had not taken the laws of the Torah completely on themselves. What is the source of their religion? Where do they believe in? Jews believe in the high light itself without embedding in *keter*. Christians believe in the embedding of that light - the Father - in the body of the prophet who also is seen as G'd. And therefore they see Yeshua as the Son of the Light.

What do Father, Son and Holy Spirit mean? How do they get it? They know that it is so, but do not understand. We know that when the light leaves, it never goes away completely, but always leaves a kind of small flame behind: a trail of the light. If you learn Kabbalah you know broadly what every religion, every science, every phenomenon – also here on earth – deal with. It gives a sense of security from inside that you see, that you know and experience that it is the holy Teaching. But religion is only partly spiritual, it is mixed with the earthly. Because of the Kabbalah Teachings you can always see, and to a certain extent measure where a thing is, compared to the tree of life, because Kabbalah is the foundation of any and all possible knowledge.

Why are Judaism and Christianity 'split' from each other? While they are actually very close to each other. Jews believe in a G'd who is not materialized, not embedded in man. None of them knows where He is, where the place of His glory is, because it's all outside of man. Man as an individual is as good as nothing, "we are His slaves"! One does not experience the Creator 'physical', but only through ideas. So one experiences the Creator in Judaism not personal! No Jew will tell you that he personally "has contact with G'd", and that is true. And that is because the Jews do not accept the *sfirah keter* - not in themselves and not in creation. Why not? They do not accept the embedding of the light of the Creator, "the Father" in His creation. The Creator is somewhere outside... Look at the 13 principles of faith of Maimon. The Creator connects with nobody. The Creator cannot connect to anything or anyone. In terms of their 'clever' heads, they have recognized that the Creator must be the source of life, and if He were to connect with something that is limited, then it would not be a perfect G'd. So they do not accept the embedding of the light in the creation, in the *sfirah keter*. And that while the Creator Himself embeds only in *sfirah keter*. In each *sfirah keter* you find the Creator. That is the quintessence of Jewish mysticism and mystery! Then, man must do work to pull the shining of the Creator to his lower spiritual organs of perception through the *sfirah daat* and further downwards. In the four lower stages of creation is in itself no light. That's what we call the 'black box' - the square box. In *keter* is always embedded light. Jews do not accept the *sfirah keter*, because they believe that the Creator is not connected with creation. That is one of the 13 principles of their faith, and that was necessary to at first distance themselves from everything material. Therefore, they do not accept *sfirah keter*. They accept

only the black box, the four stages - the four essentials of the soul! But how can you connect the square black box that man is, without accepting the sfirah keter, with the light? Creation - the four phases - is the desire to receive for himself. It is the ultimate denial of giving, while the light is pure giving. How can you connect the two, day and night, light and darkness, with each other? Without sfirah keter it is impossible to connect the light, the Giver and man, the receiver.

Therefore, Judaism is inwardly opposed to Christianity. In Christianity we have something of embodiment of G'd in man, and that is absolutely disgusting in the ears of a Jew. What is their reasoning? How can something that is infinite embed itself into something puny as a human being? It is very difficult to understand within the mind. You can, of course, try to make a Jew a Christian if you want... as was diligently pursued in the past in the name of G'd and Jesus Christ. In this way a Jew could also achieve social status in the past, exercising professions etc. But this doesn't make a Jew for a millimeter a true Christian! A Jew who is intrinsically programmed by thousands of years of belief in absolute light and not embedding the light in man, how can you make him believe that G'd is embedded in the sfirah keter in man? Therefore, they are inwardly opposed against Christianity. It is true that Christianity came later than Judaism. Christianity is built on the message of Yeshua, covenant of the spirit. Yeshua came not per se to preach the covenant to Christians, but in first instance to the Jews and then to the whole of humanity, without exception. His message is the new covenant, not to the flesh, but in spirit. The newer, younger people, including Christians, so gentiles who have become Christians, are innerly young people's regarding to the Jewish people, which is an ancient nation, old of "blood and spirit". The second covenant was the covenant to spirit. The younger people have seized that and that has become their religion. It also gave them access to the thought and hope of future salvation. Just to peep into the rescue from outside the gates of the Kingdom of Heaven. For they receive only 'the shining' from the sfirah keter, but they can not rise to the sfirah keter itself because of their religion. They receive from the sfirah keter 'at a distance'. Moreover, they cannot attract the light to the other lower stages. Jews therefore have more depth because Moshe has brought it to the sfirah daat. Shimon bar Yochai, the author of the book Zohar, brought it even lower to the sfirah tiferet and Yitzchak Luria brought it to the yesod.

In short, keter is always the power of Yeshua in His first appearance, always the power of the Kingdom of Heaven in its initial stage. Moshe is always in ourselves daat, the power of the open Torah. With every man is the power of Moshe. Tiferet is always the power of Zohar, the secret Torah that Shimon bar Yochai brought down. By Yitzchak Luria (Ari) the strength of the Tree of life came down and the light came to the yesod. And finally comes the Mashiach, the Liberator, very soon in our days, in his second appearance, enhanced by the four previous stages, in all the glory of HaWaJaH.

The last light will bring Mashiach. Then in Yeshua the light yechidah will come in - the light of unity! Mashiach means "He who attracts". Who is the Mashiach? Of course, that is Yeshua. Mashiach in its final stage of correction - the correction of the malchut, the kingdom - cannot be anything else, because the Mashiach is in the name of Yeshua, in the keter, only the keter. The fifth stage, the final stage of course is the Mashiach, the Savior. The first stage of the Savior is Yeshua. In each of the five stages is the same Savior. That is the quintessence of Jewish mysticism and mystery!

The problem lies in the fact that Jews also do not accept what's under the sfirah daat. And so, they stick with the study and practice to the daat (which means knowledge), and therefore

want to understand the sacred only with their heads. But without accepting the others they stay busy only with their heads. And that while G'd just wants that man lives by experiencing Him in his own heart. Only when G'd comes in the heart of man - in his 'body', then he is experiencing Him. It's called LIFE, and not through intellectual rationalizations of the head. And what Judaism does without sfirah keter is just an immature attempt to SURVIVE instead of simply LIVE! As in this anecdote: a Jew was asked, "Where do you feel most at home?" And he replied: "In an airplane". They have minds, but do not want to go beyond the mind. Paraphrasing the words of Yeshua it means that they have such big heads that they are unable to pass through the eye of a needle to the inner, the Divine, the Kingdom of Heaven. And thus they deny themselves the salvation. They are literally not saved from above! They seem to be uprooted from the Creator, because they only receive from the sfirah daat by always turning their heads and lips to the Creator: from their lips and out. It does not come from the heart, it does not come by the willpower to do the will of their Father in Heaven. Because the willpower comes from faith ABOVE MIND. And that TRUE faith comes from accepting the sfirah keter. The power of keter is not experienced by them because they do not want to come to the High keter, Yeshua. Originally, they had free access to the sfirah keter. But given the fact that they had outcast Yeshua, they themselves are outcasted from the sfirah keter and without keter they can not experience the light. No Jew is able to experience the Creator without the connection with Yeshua! He knows the Creator only with his head. He knows, but experiencing is something else. Christianity receives a weak shining of the sfirah keter. Who seizes to the covenant in spirit, but do not get it further down to the four stages, so it also seems to them that the only salvation will come in the hereafter. That is because the sfirah keter to a Christian shine only through the surrounding light (which is not experienced inside). And that gives the feeling as if it is outside of him, in the future world, instead that it is here on earth - in his body.

You now understand why it is necessary that one does not remain only with the "Old Testament" and also not only in the "New Testament". It is necessary to study all parts of one indivisible Teaching about the Liberation. Torah, Zohar, Ets Chaim... and the "New covenant" in Hebrew. The Teachings of the Kingdom of Heaven is *wh auhseY auhseY* at we must connect with the Torah. The Torah is deeper in the four stages of man. Then we need the Zohar to explain the Torah. We need Ets Chaim, the Tree of Life of Ari to explain all other parts of the Teaching. Of the Teaching of the Kingdom of Heaven without the other three components of the Teaching of Liberation, one receives only the shining of the lowest light nefesh. A Christian, anyone who professes the Christian religion, will receive only the shining of the light nefesh of the sfirah keter. If you also learn the Torah and connect it with the teachings of the Kingdom of Heaven, you will receive another light - ruach. Ruach means *ruach ha-kodesh*, the holy spirit. They then receive the Holy Spirit. If someone learns the Teachings of the Kingdom of Heaven and learns also the Torah, then in the sfirah keter comes the light ruach. We further learn the Zohar and the Tree of Life of Ari and therefore we receive in accordance the third and fourth light: neshamah and chayah. So not only one upper sfirah keter, but to the yesod - the foundation. From the Yesod we will attract the four lights through the Teachings of the Kingdom of Heaven. Everything is interconnected. Of course, everything is potentially in the Teachings of the Kingdom of Heaven, but one can not exist without the other. The Teachings of the Kingdom of Heaven is not enough without using the other stages. The Creator does not want us only to cling to sfirah keter while singing hallelujah. The Creator wants us to develop all these four stages in ourselves. Yeshua wants man to come to Him. Only when man in his own body surrenders to the sfirah keter, such as the surrender of Yeshua to bring himself as a sacrifice, can man receive Yeshua in his own sfirah keter. That's what Yeshua also said: "My body is bread and My blood is wine". What



does that mean? 'My body' means light of mercy. The light of the Father that is embedded in the High Keter, manifests itself to man as two kinds of light: the light of mercy and the shining of the light of wisdom. "Eat my bread" means: take my mercy. "Drink my blood" means: receive My light chochmah, light of wisdom. How can you receive chochmah? Not just through the sfirah keter, but when you go back from the Kingdom of Heaven to your sfirah yesod. Nothing disappears in the spiritual. Only when you arrive in your sfirah yesod, then into your sfirah keter comes the light chochmah. The "blood of Yeshua" can then be included in yourself.

Jews - of course I do not put the blame with them, but Jews are of course in between. For Jews cannot explain the Torah (not to themselves nor to the peoples of the world) in the way that it would be beneficial for Christians who are spiritually the younger brothers of Jews. Jews do not deal with the Bible in the way that it would give sufficient radiation of light to beneficially penetrate the other peoples. It needs to get through Jews and shine forth to the rest of the world, also to Christians. This means that the light then can come in the deeper stages of man. But Jews do not. And that is because they interpret all the laws of the Torah from the covenant of the flesh. For example, how to wash your hands, the ritual bath, how to clean your pots... from the coming of Yeshua with His covenant to spirit, it helps no dog! They are all sacred laws, but because Jews do not want to come to keter nothing radiates to them and not through them to others. Jews then constitute a barrier, a buffer for the light, do not let the light through to other nations. That's the whole point: to first attract the Kingdom of Heaven through the Torah, via Jews. That is why it is so important that especially Jews accept Yeshua wholeheartedly. They do not need to be Christians, but only accept the power of Yeshua with joy because that is their keter, their highest king and the keter of all mankind. Jews must accept Yeshua without having to become Christians! It's not even good for Christians if Jews became Christians! It is not intended that Jews become Christians, but that they accept the power of Yeshua. Because if Jews became Christians, who would receive the high light and pass it on to the same Christians? Then nothing would come out of it. Jews should have their own place, but take Yeshua with their heart and soul. Then we have a reliable conduit of two links: keter and daat. The next step would be that Jews would actually accept the Zohar. For now they say "We cannot learn. It's so high, so holy, who can take it!". Until now, they could not learn the Zohar. Why not? Because the order is that you first adopt and experience Yeshua, sfirah keter, and only then does the Torah open itself to you, then the light ruach will shine through your study of the Torah and only then will your eyes open to the Zohar! Therefore, Jews do not understand a word of Zohar, let alone Tree of Life of AR'I. Without accepting sfirah keter, without accepting the teachings of Yeshua, they can not understand. That's what happened to the best students of Yeshua - all Jews - that He had taken one day to a mountain before He was to be delivered. What did Yeshua say to them? "watch!" (Ie, stay focused and do not fall into spiritual sleep!). But they could not. The flesh, the four lower stages, could not handle keter. The spirit is willing, but the flesh can not endure. That night they could not endure these forces of the great spiritual strain that Yeshua had experienced. They wanted to be there, but they could not. Yeshua had prayed and came back, and then they already slept. Also, at another time when they went up the mountain with Him and saw Him in a white robe, in the company of the prophet Eli and Moshe. Also, then they could not bear it. It was so delightful... whether it was real or not, they could not endure it. And Petros, one of his favorite pupils, then said: "Shall I build three tents for the three of you?" They could not comprehend the level of the forces of the High keter and therefore they fell into spiritual sleep.

At one place in the book Zohar between the lips a so-called Teachings of Foolishness is mentioned. The Zohar says that only when someone has come through the entire wisdom, one can teach him this secret Teachings of Foolishness. It is above all the knowledge of the spiritual that can be. What are these teachings? – The Teachings of giving, giving which is only possible if one goes beyond the mind. Why is it called "the teachings of Foolishness"? Because in the eyes of the world it is seen as a foolish activity. People are just crazy and proud to know and proud of the mind. The Teachings about how to actually give - the teachings about the Kingdom of Heaven, that is the Teachings of Foolishness! Being silly for Yeshua, become foolish for your salvation!

What does "Old Covenant" mean? That is the 'we covenant': 'we Jews', 'we Christians' etc. The consciousness of the man of the masses. What does inner 'New Covenant' mean? That's the 'I Covenant', the personal relationship with the Creator. Only and exclusively the New Covenant brings the ultimate fulfillment, both to an individual and to the community as a whole. Because in every human on the planet are two forces: 'Israel' - the desire to give, and 'peoples of the world' - the desire to receive for himself. So make sure that your Israel in you - with its crown Yeshua in you – is not going to be trampled and put to death. Whenever you notice that the 'peoples of the world' in you take over and humiliate Yeshua inside you and deliver Him to death, then react immediately and overcome them - those evil forces within yourself - to go beyond the mind. Then you also will be able to tell every time, "I have overcome the world".

## **YOU ARE NOT THE OUTSIDE**

What we learn is the most intimate knowledge that man can find. It refers to your soul. Where do you find that? Anything you can find in the world is outside yourself. Psychologist, psychiatrist... they do not work with your soul, but with what you've built from the outside. All psychological problems come from the outside world and have effects on the exterior of the human being. Something from the outside that was not adequately received by the outer part in man.

It is not the man who has mental problems, as one childishly thinks in this world. They wrote many books and get a PhD, become professors, Nobel Prize winners, but it does not refer to man himself. Nothing you learn, no knowledge in this world, sociology, psychology, anthropology... all the 'logies' do not refer to man, they refer to something that man attains outside himself.

Also, if a person learns to give something, he does it with his external man. It's not the giving that he does by his corrected condition, by his soul, but he does it because he has learned it that way and he likes it that way. His body likes it. It is also a game. The man who seems to be so generous... it's all comedy, because his outer man ie his flesh likes it.

The reward of giving for his body, his flesh gives more satisfaction than his desire to receive for himself, to selfishly receive. It looks like he is altruistic and does something good. But what we learn here that applies to you, to me, to each one his own soul. It refers to your being as you are. That's why everything we learn (we are now learning about the bleeding) in that way you're built. Not what you have received from the outside or what is formed by your outside world, but what you really are.

## **YOU ARE SOLELY RESPONSIBLE**

Everyone is looking somewhere for a spiritual teacher of flesh and blood, but you, my direct students, have no teacher of flesh and blood, because you do not see me and that is also the intention - not mine, but as it was pointed out to me that we do not need to see each other. As I do not see Ari in flesh and blood (or anyone else of our teachers - the spiritual bearers of other stages of Redeemer!), so you do not need to see me in flesh and blood.

It's about you and not about me! You can not entrust your personal work to me - **YOU SHOULD DO IT!** All responsibility is yours and not mine! I have my responsibility for what I give. What I receive from Ari, that's what I give. We have here Ari, whose teachings are associated with Shimon bar Jochai, Moshe and Yeshua. That's great!

That is what is felt in Ets Chaim (the Tree of Life). That's why this book is still incomprehensible, inaccessible to Jews. And that is, because they have no connection with Jeshua! Therefore they can not connect nor with Moshe, neither with Shimon bar Jochai... let alone with Ari. What Moshe meant spiritually, they do blindly, with hands and feet, only with their flesh.

That's why they attract all the misery to themselves and through them to the rest of the world.